Inscriptions of
THE EARLY PĀṆḌYAS

c. - 300 B.C. to 984 A.D.

K.G. Krishnan

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Foreword

The value of epigraphic records as a source of early Indian history is recognised widely. In fact, the inscriptions scattered all over the Indian sub-continent form the most important source for the reconstruction of the political and cultural history of the present-day India, Pakistan and Bangladesh from the third century BC to around the fourteenth century AD. But for these records composed in Sanskritic and Dravidian languages and inscribed on a variety of materials—primarily lithic objects and copper-plates—our knowledge of the early history of the Indian sub-continent (or ancient Bhāratavarsa) would have remained highly perfunctory. The number of inscriptions noticed hitherto far exceeds a hundred thousand, and a large majority of these afford valuable historical information not available anywhere else. The mass of epigraphical wealth noticed or published in numerous Indian or foreign, mostly occidental, periodicals devoted to orientology and other occasional publications, several of them long defunct or out of print, spread over nearly a couple of centuries, is not easily accessible to the students of Indian history, especially in India. Consequently the necessity of bringing out properly edited handy compilations of chronologically, dynastically, regionally or otherwise allied inscriptions had been felt for a long time. As early as 1877, a volume of Aśokan edicts was published by the Archaeological Survey of India as the inaugural volume of its prestigious *Corpus Inscriptionum Indicarum* series. It was followed by a couple of other volumes comprising post-Aśokan Kharoṣṭhī (or Kharoṣṭī) and the Gupta and allied epigraphs. In the last over seven decades only five more volumes including the inscriptions of the Early Guptas (revised), Vākāṭakas, Śilāhāras, Paramāras, Candellas and Kacchapaghātas and those dated in the Kalacuri-Cedi era, all by Indian scholars as against the first three by European epigraphists, have been published.

Realising the urgency of the matter and with a view to supplement the *Corpus* series, the Indian Council of Historical Research took upon itself the ambitious programme of bringing out handy compilations of epigraphic records dating from *circa* sixth to fourteenth century AD, the chronological limits being flexible in keeping with the dynastic or regional compulsions. Fortunately, notwithstanding certain difficulties, the programme has recorded a steady progress and as many as seven volumes comprising the inscriptions of the Pallavas, Maukharis, Later Guptas, Puṣpabhūtis, Yaśovarman of Kanauj, Western Gaṅgas, Gajapatis, Śarahbapurīyas, Pāṇḍuvaṁśins, Somavaṁśins, early Kadambas and of some ruling families of Orissa have already been released and a few others are in the pipeline. The volumes published so far have been received well by students and scholars.

The present volume by Shri K.G. Krishnan, formely Chief Epigraphist, Archaeological Survey of India, Government of India, and a renowned epigraphist in his own right with numerous valuable publications in Sanskrit, Tamil and English to his credit, brings together all the hitherto known inscriptions of the early Pāndyas who played such a vital role in the annals of Tamil Nadu.

While the texts of inscriptions are immaculate as one might reasonably expect from a seasoned epigraphist with an excellent linguistic background, there will be found several original contributions bearing on the political and cultural history in the introduction. Some of these suggestions are of the utmost value and importance to an interested reader. I trust that this volume, will be an invaluable source book on the history of early Pāṇḍyas and received well by the discerning students of early Indian history and epigraphy.

Ajay Mitra Shastri
Convener
Inscriptions of India Programme

Nagpur
15 August 1998

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Dr. M.D. Sampath, Director Epigraphy, Mysore)

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Introduction

One hundred and nineteen inscriptions are included in this volume. A few inscriptions are not dated in the reign of any particular Pāṇḍya king. The rest of them bear regnal dates of all the Pāṇḍya kings known so far. The inscriptions cover the period ranging from about 300 B.C. to A.D. 984.

The volume opens with an inscribed coin (No. 1) bearing only a name Peruvaḻudi written in two different ways. Since the coin (Plate) bears the figures of a horse, fish, a pole looking like a *yūpa*, in front of the horse and a tortoise, it should be considered to be a commemorative coin issued in honour of the *aśvamēdha* sacrifice performed by Peruvaḻudi which is clearly the name of a Pāṇḍya king known to us as Palyāga-śālai, Mudukuḍumip-Peruvaḻudi i.e. Peruvaḻudi with a 'big tuft' who performed several sacrifices. This makes it the earliest known Aśvamēdha coin in the whole of India. The name is written twice, once in the Bhaṭṭiprolu fashion showing a short horizontal line drawn from the top of the vertical stem of the letter *va* to its right which would otherwise be read as *vā* and again in continuation to its right on the rectangular side without the right side stroke as obtained in the early cave inscriptions of Tamil Nadu. This way of writing is ascribed by us to an experimental stage obtained in the Andhra country before the Aśōkan Edicts appeared there. Hence we have assigned the coin to an approximate date i.e. C. 300 B.C., when Tamil Nadu also had already ended an experiment of designing a system of writing for Tamil language. The latter is discernible in the Mīnākshipuram (Māṅguḻam) inscriptions where the name Neḍuñchaḻiyaṉ is written in the Bhaṭṭiprolu fashion. The next group of inscriptions in the other areas shows that this practice was given up. Therefore the same inscription (No. 2) Neḍuncheḻiyaṉ is also assigned to c. 300 B.C.

These two are followed, curiously enough, by an inscription (No. 3) from Malaiyaḍikkuṟichchi written in Tamil script as Vaṭṭeḻuttu was known to be the script used by the Pāṇḍyas throughout the period covered by this volume. This might have been possible due to the influence on the sculptors of the cave at Malaiyaḍikuṟichchi where it is engraved, from the sculptors of the cave temples of the Pallavas. The Tamil script was very possibly a concomitant of this influence. The fact that the script shows traces of Vaṭṭeḻuttu forms supports this development. For, long before the date (C. A.D. 597) of this inscription i.e. round about A.D. 200 the Vaṭṭeḻuttu script had begun (vide Arachchalūr inscriptions near Kāngeyam in northwestern Tamilnadu) evolving from Tāmiḻi, the name given by *Lalitavistara* to the script of Tamilnadu. This Vaṭṭeḻuttu script was current in the northwestern parts of Tamil Nadu and probably also in the Pāṇḍya country i.e. the far South Tamil Nadu and also in Kerala. However we get the first Vaṭṭeḻuttu inscription of the Pāṇḍyas in the Vaigai river bed issued by Chēndaṉ (No. 4) assigned by us to C. A.D. 630. This inscription has been assigned by some scholars to Chēndan-Māṟaṉ, identified with Arikēsari. The word *maṟṟai* (line 8) as read by us has been read by them as Māṟaṇai. The stone mark looking like the length mark for *ā* but appearing apart is taken into consideration by them and the letter *ṟai* is read by them as *ṇai*, the difference between the two being very subtle. However, the problem arising out of this reading i.e. the name of the predecessor Chēndaṉ occurring followed by Māṟaṉ, the cognomen of his Pāṇḍya successor instead of the latter's name has not been discussed by them at all. Further their identification of Māṟaṉ with Arikēsari, Chēndan's successor considered along with the high regnal year 50 raises another question—why none of Arikesari's achievements known both from literature and the newly discovered Ēnādi Inscription of Arikesari (not included in this volume) is mentioned in this record in spite of its high regnal year ?

The Pāṇḍya kings, as will be seen in the later numbers after this inscription, rarely mention their names. Only their cognomens Māṟaṉ and Chaḍaiyaṉ are mentioned or by clubbing both as Māṟaṉ Chaḍaiyaṉ or Chaḍaiyaṉ Māṟaṉ depending upon the fact of the rulers assuming the

cognomens alternately. If one king is referred to as Maṟaṇ his successor is called Chaḍaiyaṇ. But the inscriptions mention these titles as Chaḍaiyaṇ Māṟaṇ or as Māṟaṇ Chaḍaiyaṇ. Māṟaṇ Chaḍaiyaṇ would mean that the reigning king called himself Chaḍaiyaṇ as the successor of his predecessor called Māṟaṇ. Similarly if the reigning king is a Māṟaṇ he is mentioned as Chaḍaiyaṇ Māṟaṇ. Since the copper-plate grants of the Pāṇḍyas furnish a nearly full genealogy it has become possible to identify Māṟaṇ Chaḍaiyaṇ or Chaḍaiyaṇ Māṟaṇ of the stone records with the members of the genealogy of the Copper- plates where their names or the cognomens are often mentioned (vide genealogy). Other pieces of evidence such as palaeography, names of generals, ministers, officers or donors, reference to any of them in contemporary inscriptions from the other areas in the Tamil country or even from outside Tamil Nadu etc., strengthen the identifications made.

The earliest cave inscription (No. 1) refers to Chaḷiyaṇ (for Cheḷiyaṇ), a title adopted by a member of the Pāṇḍya ruling family often met with in the contemporary classical Tamil Literature. The next stage when this title is met with occurs in the Vēḷvikuḍi plates (No. 7) applied to Chēndaṇ (*Cheliyaṇ* Vāṇavaṇ Chengōṉ-*Chēndaṇ*). But the inscriptions of Chēndaṇ do not contain the title Māṟaṇ Chaḍaiyaṇ as we would expect. In fact the form Chaḍaiyaṇ occurs long after Chēndaṇ in about A.D. 768 beginning the reign period of Varaguṇa Parāntaka I who is called in stone inscriptions Māṟaṇ Chaḍaiyaṇ. While Māṟaṇ is used in ancient Tamil literature and also in inscriptions of later times, Chaḍaiyaṇ is not found. It is obvious that Cheḷiyaṇ got transformed into Chaḍaiyaṇ in Tamil. This was again sanskritised as Jaṭila (Chaḍai—Jaṭai-Jaṭā or Jaṭila). In this process the form Cheḷiyaṇ disappeared from Pāṇḍya inscriptions. It is not known whether the manner of describing Pāṇḍya kings alternately as Māṟaṇ or Cheḷiyaṇ was prevalent in the case of the Pāṇḍyas in Sangam literature.

The Vaigai river bed inscription (No. 4) of Chēndaṇ affords the earliest available specimen of a style in Tamil called Maṇipravāḷa (i.e. the jewels *Maṇi* and *Pravaḷa* mixed to make up one ornament) which was later fully developed by the Vaishṇava commentators for the sacred hymns of the saints from about the 12th century A.D. This position represents a stage when the process of absorbing Sanskrit expressions in Tamil by removing the extra uncommon Sanskrit letters and by substituting them with relevant Tamil letters (as described by Tolkāppiyar) was reversed, though chronologically it might have happened earlier but of which we have no recorded evidence. This mixed style has set the tone for all later Tamil inscriptions where an admixture of Grantha and Tamil script (or Vaṭṭeḻuttu script as in early Pāṇḍya inscriptions) used respectively for Sanskrit and Tamil words is often seen. This will be more evident in this volume where we have transliterated Sanskrit texts in the better known Nāgarī script and Sanskrit words used in Tamil inscriptions sometimes in Nāgarī and sometimes in Roman script (underlined), the latter with a view to enable smooth reading.

The Vaigai river bed inscription of Chēndaṇ is engraved in Grantha and Vaṭṭeḻuttu scripts. Vaṭṭeḻuttu called vaṭṭam (round) in a later inscription began to take shape from about the beginning of the third century A.D. by branching off the parent Tāmiḻi script as mentioned in *Lalitavistara*, a work attributed to the first century B.C. Its evolution upto the eighth century A.D. is traceable only from the numerous herostone records discovered in the Chengam, Kṛishṇagiri, Dharmapuri areas in the northwestern parts of Tamil Nadu. Chēndaṇ's inscription is the earliest in Vaṭṭeḻuttu discovered so far in the Pāṇḍya country, barring one label inscription in the Piḷḷaiyārpaṭṭi cave in Ramanathapuram District. This script was prevalent in the Pāṇḍya area till about the middle of the eleventh century during the rule of the Chōḻa-Pāṇḍya viceroys appointed by the Chōḻa emperors. The script which was used in Kerala from early times survived till the fifteenth century when it degenerated giving place to Malayāḷam script derived from the Grantha script. A chart is appended to this volume showing the evolution.

It should be however noted that the Sanskrit parts of the copper-plate grants contain the Tamil script forms of the Chōḻa area for Tamil letters which could not be transliterated in Grantha like ḷa, ṟa, ṉa etc., even though the Tamil portions were written in Vaṭṭeḻuttu script.

All the inscriptions of the Pāṇḍyas are dated only in the regnal years of the respective kings and not in any era except two inscriptions of Parāntaka Varaguṇa I (Nos. 6 and 10) which quote

the years of Kaliyuga era and one inscription of Varaguṇa II quoting a date in the Śaka era (No. 32). This has no doubt helped us in fixing the initial year of Varaguṇa I as A.D. 768 and of Varaguṇa II as A.D. 863. We do not have inscriptions of many kings before the time of Varaguṇa I, except those of Chēndan (Nos. 3 and 4) which quote the 17th and 50th regnal years for him. Varaguṇa I's inscription of Tiruppattūr is dated in his tenth regnal year. But the year is mentioned as 'āṟu edir nāṉgu' i.e. 6 + 4=10. This method of reckoning, met with here for the first time, is peculiar to all the Pāṇḍya records. That the two figures are to be added was first realised when the Chiṉṉamaṉūr plates (No. 79) of Rājasimha II was edited. This copper-plate grant containing both the Sanskrit and Tamil portions recording the same grant quotes the sixteenth year in the former and the fourteenth opposite to the second regnal year of that king in the latter. This practice of recording the regnal years in two figures using one of them as the basic year is found in nearly all the inscriptions of the Pāṇḍyas right upto about the sixteenth century when they disappeared from the political life of this part of Tamil Nadu. Yet the reason behind this practice has not been found out. Though several explanations have been offered, none of them has been proved. It will be fitting to point out here a few characteristics in the use of this system of dating. This system is not used in the inscriptions of the early Pāṇḍyas outside the Pāṇḍya country. Thus we do not find this being used in inscriptions of Varaguṇa II in the Chōḷa area, except one in Tiruviśalūr (No. 43). The base year against which the current regnal year is reckoned may change in the reign of the same king without prejudice to the total year summed up by adding the two figures (see inscriptions of Vīrapāṇḍya under year, regnal in the Index). The base years against which the current regnal years are given enable us, in most cases, to fix the identity of the king merely described as Māṟaṉ-Chaḍaiyaṉ (Varaguṇa II with the basic year 4, 4 + 3, 4 +7 and so on) or as Chaḍaiyaṉ-Māṟaṉ (Rājasimha II with the basic year 2, 2 + 7, 2 + 16 and so on), even if there is no other piece of evidence to confirm the identification. Further discussion on this is held over till we complete the study of inscriptions of the later Pāṇḍyas from the 12th century onwards which is likely to throw some light on this problem.

With only one book in English on the history of the Pāṇḍyas by K.A. Nilakanta Sastri written long ago remaining in the field it will be useful to give here the new information since made available to us in the later discoveries. The history of the period from 300 B.C. to C. A.D. 250 cannot be traced as no epigraphs are available, though Tamil literature throws some light on this. The middle of the third century seems to have heralded the appearance and rise of the much-dreaded Kaḷabhras who are claimed to have been almost eliminated from the scene by the Kadambas, Pallavas, and also the Pāṇḍyas. A Kaḷabhra king Kūṟṟaṉ Chēndaṉ ruled sometime in the middle of the fifth century over an area in the Ramanathapuram District falling within the ancient Pāṇḍya country. His Vaṭṭeḻuttu inscription from Pūlāṅkuṟichchi, yet to be published, is dated in the year 198 of an unspecified era. The palaeography of the record points to the fifth century. Hence we place the beginning of the Kaḷabhra rule in about 250 A.D. Kaḍungōṇ was the Pāṇḍya king who claims to have subdued the Kaḷabhras. In the Daḷavāypuram plates the expression Māṇam-pērtt-aḷiya kōṇ (No. 61, lines 39 and 132) seems to indicate that his name might have been Mānābharaṇa. Kaḍuṅgōṇ (fierce king) may also point possibly to his other name Ugra or Tīvrakōpa as these names occur in the genealogy. A Pāṇḍya king who ruled later is said to have attained emancipation at Kaḷudūr (No. 61, line 137) His identity is not known. More information (No. 61, lines 104-108) is available about Sri Māṟa Śrīvallabha, son of Varaguṇ-Parantaka I. He is said to have won the battle at Kuṉṉūr which may be a place near Śrivilliputtur against an enemy not mentioned. He is also said to have seized Iḻam (Ceylon) and won at Viḻiñam (near Tiruvananthapuram in Keraḷa) after despatching Villavar (i.e. the Keraḷa); at Āṇūr on the sea-shore against Kāḍava (i.e. Pallava) and lastly at Kuḍandai (i.e. Kumbakōṇam, Thanjavuru District), where he seems to have died. There is a reference to a confederacy of Kuṭṭuvar (north Kerala) Chōḻar, Kūpaka (south east Kēraḷa ?) and northern kings, against whom he fought at the last-mentioned place. But there is also a statement that a son of Amarvallān died in the war, which cannot be understood in the present state of our knowledge. The next new piece of information is about Śrīvallabha's son Varaguṇa (II). He is said to be ruling over the whole world, having set his heart on god Śiva (*Piṇākapāṇi*) bearing the crescent on his head. This is in effect to say that he retired from active rulership allowing his younger brother Parāntaka

Viranārāyaṇan born of a different queen to forge ahead. Indeed Varaguṇa's retirement is quite clear from the fact that he had to beat a hasty retreat after a stunning defeat at Tiruppuṟambiyam in the course of his aggressive campaign in the Chōḷa country against the Pallava Aparājita probably to fight on behalf of the latter's paternal uncle Nṛipatuga whose friend Varaguṇa was. The chronological arrangement of Varaguṇa's records dated upto his 17th year of the Tirugōkarṇam inscription from his 4th year record at Kumbakōṇam reflects this position. Hence it is clear that the battle of Tiruppuṟambiyam near Kumbakonam must have been fought before the Varaguṇa's 17th year *i.e.*, 880 A.D. Since the Chōḷa Āditya's inscription (*SII*, V, No. 595) began to appear only from the 8th year (879 A.D.) at Tillaisthāṇam in Thanjavur District the above-mentioned battle must have been fought sometime in 878 A.D., so that Āditya could raise his head in the political vacuum resulting from the following confusion. But the effect of the battle seems to have been more telling upon the change of attitude on the part of Varaguṇa who beat a hasty retreat, towards life so much so that he turned his mind to the really religious bent in his heart towards god Śiva for whose temples in the Chōḷa country had made generous donations through his trusted minister Aṇḍavēḷāṉ (Nos. 40-42). This fixes the date of the great Śaiva Saint Tiruvādavūr-aḍigaḷ called also Māṇikka-vāchakar in proper perspective. His references to a Varaguṇa in his work Tiruchchiṟṟambalak-kōvaiyār as a devotee of Lord Śiva bear this out. This Varaguṇa is identifiable only with the second king of that name and not with the only other Varaguṇa I known to history, who was a devotee of Lord Vishṇu. Besides, the reference to the deity Arikēsari in the saint's hymns points to the later date as the name Arikēsari is connected with his namesake, an ancestor of Varaguṇa II.

The Daḷavāypuram plates (No. 61) of Parāntaka Vīranārāyaṇan gives more information about his military activities not known from his son Rājasimha's copper-plates from Chiṉṉamaṇūr (No. 79). The first piece of information is on his success against his elder brother who was not certainly Varaguṇa II. Since his name is not given in this record he can be identified with Ugra whose relationship is not stated but who was defeated according to the Chiṉṉamanūr plates (No. 79, line 25) along with his elephant hordes at Karavandapuram i.e. Kaḷakkuḍi now known as Ukkiraṇkōṭṭai in Tirunelveli Taluk. Ugra was possibly the prince who might have been supported by the Sinhalese and who was driven out or eliminated so that Varaguṇa II, the legitimate claimant could ascend the throne and also associate his younger brother Parāntaka Vīranārāyaṇan in the administration of the country. Hence the regnal years of the brothers were the same. It is possible that Varaguṇa II concentrated on the northern frontiers to help his friend Pallava Nṛipatuṅga against Pallavā Aparājita, the son of Kampavarman, the former's step-brother. The Tiruvaḍi inscription (*SII*, XII, No. 71) of Nṛipatuṅga records a grant made by Varaguṇa. Parāntaka Viranārayaṇaṉ appears to have confined himself to the southern parts of the country till Varaguṇa's retirement obliquely referred to in the Dalavaypuram plates (No. 61). But soon after this event Parāntaka seems to have launched vigorous campaigns against all the kings of the northern and western regions including the tottering Nṛipatuga (Viratuṅga ?). The places such as Kuṉṟai, Pokkaraṇi, Teṇmāyal, Veṇgai and Parāntakam where the battles are said to have been fought could not be identified. The only other place Viḷiṉam mentioned along with these is situated near Tiruvananthapuram in Kēraḷa.

Parāntaka Vīranārāyaṇaṉ, the younger brother of Varaguṇa II, was the son of Śrīmāra Śrīvallabha by another queen Akkaḷanimmaḍi by name, the daughter of Śrīkaṇṭha Chōḷa of Pottappï (in Cuddapah District of Andhra Pradesh) described also as the descendant or nephew of a Mānābharaṇaṉ, as the king of Mayilaiyar, as the king of Toṇḍiyar and as the strong man of the rut-animal-hill (i.e. Hastigiri i.e. a locality around Varadarāja Perumāḷ temple in Kāñchi). These epithets seem to imply that Śrikaṇṭha, a Telegu-Chōḷa king wielded considerable power in Kāñchi region and that he was powerful enough to contract alliances with the Chōḷas of Kāvērī region and also the Pāṇḍyas. Thanjāvūr Chōḷa Vijayālaya's father is reported to be Śrīkaṇṭha; in the Anbil Plates of Śundarachōḷa. (*Ep. Ind*, XV, pp 44-72). If this is correct, it is possible to postulate that Śrīkaṇṭha, the Telugu Chōḍa had an alliance with the Thanjāvūr royal family so that his name could be given to a prince, the father of Vijayāláya and that he had an alliance also with Śrīmāra Śrivallabha, though the questions whether the two Chōḷa families could intermarry

and whether there was a Śrikaṇṭha among the Pāṇḍyas, remain to be answered. It is no doubt difficult to reconcile with the former while the latter need not arise at all.

The genealogical information obtained from the copper plates are incorporated in the Table given in the Appendix.

Two inscriptions from Rāmanāthapuram (No. 15) and from Perumbuḷḷi (No. 30) contain accounts of the members of a particular family who served the Pāṇḍya kings faithfully. The former belonging to Varaguṇa I speaks of Parāntakap-Paḷḷivēlāṉ alias Nakkaṉ-Puḷḷaṉ and his son Puḷḷaṉ-Nakkaṉ. The latter gives details about these two and the members of the next two generations of the family. The details of the campaign in which they took part with their masters and also of the benefactions they made are all quite interesting. The last mentioned campaign in the second inscription pertains to the elimination of Ugra (not Vīra) the eldest son of Śrimāra Śrivallabha but not perhaps of the chief crowned queen, who usurped the throne with the help of the Ceylonese army by setting aside the legitimate successor Varaguṇa II as appointed by Śrīmāra Śrīvallabha. This event hastened the death of Śrīvallabha immediately or even in the battlefield at Kumbakōṇam. The events which followed have been discussed above.

The next important inscription which adds to our knowledge of Pāṇḍya genealogy is the Śivakāsi plates of Vīrapāṇḍya (No. 90). They inform us that Vīrapāṇḍya had an elder brother Sundarapāṇḍya who evidently predeceased him as there is no reference to his rule as a king anywhere. On the other hand he is described as a wise and learned man equally liked and resorted to by learned scholars. His mother's name is not given while Virapāṇḍya is stated to be the son of Mānābharaṇa (Rājasimha) by his Kēraḷa wife and is hence described as Vīrakēraḷaṉ. A sepulchral temple (Paḷḷipaḍai) was raised for Sundarapāṇḍya at Tiruchchuḷḷiyal in Aruppukkoṭṭai Taluk in Ramana-thapuram District, which (especially the locality around the temple) came to be called later Paḷḷimaḍam surviving to date (Nos. 92, 94, 97-98, 103, 105 and 115). This temple is now called Kālanāthasvāmi temple; but the inscriptions refer to the temple as paḷḷpaḍai Sundarapāṇḍyēśvara. It is worthwhile recalling here that correspondingly we find the beginning of raising sepulchral temples for predecessors as in Kōdaṇḍarāmēsvara or Ādityēsvara for Chōḷa Āditya by Parāntaka I. This practice continued for a long time with the Chōḷas.

The genealogy is extended after Vīrapāṇḍya for two generations. Vīrapāṇḍya was a Māṟaṉ Chaḍaiyaṉ. His successor was Chaḍaiyaṉ Māṟaṉ, His successor would be a Māṟaṉ-Chaḍaiyaṉ. The sequential arrangement of the records of these two kings is made possible, inspite of the absense of their names, by a study of their palaeography and their location. Nos. 115 and 116 of a Chaḍaiyaṉ-Maṟaṉ are naturally placed after Virapāṇḍiya, Māṟaṉ Chaḍaiyaṉ, Nos. 117-119 (980-4 A.D.) of Māṟaṉ Chaḍaiyaṉ placed next belong to the last known Paṇḍya king before the advent of Chōḷa Rājarāja I whose earliest inscription in the region of Śuchindram, the findspot of the last two inscriptions, is dated in the tenth year (i.e. 995 A.D.). Thus only a gap of eleven more years is to be filled up. It is hoped that future discoveries and further research will throw more light on this period.

Most of the information presented here as being in addition to the details found in *The Pandyan Kingdom* of K.A. Nilakanta Sastri can be found in part or fully in the books on Pandya History written in Tamil by Sadasiva Pandarattar, K.V. Raman and N. Sethuraman, besides a few papers in English published by us in *Epigraphia Indica.*

A brief review of some of the salient points regarding Administration and the Socio-Economic history of the times is presented here.

To begin with, the territorial divisions formed the basic units so that there may be cohesion in administering the areas. It is hoped that the map of Ancient Pandyan country will provide the stimulus for further research into the connection between the nature of the divisions and the limits of prosperity to which they can rise. While nāḍu is the common name for any such division, the name *vaḷanāḍu* also was used, though the implied greater extent in case of the latter term was not always real. The meaning of 'prosperous' for *vaḷa* cannot be literally applied. There is another word *kūṟṟam* which is oftentime a sub-division of *nāḍu*. But the two are never found together. The basic concepts underlying the use of these two words are the self-contained nature in the case of *nāḍu* without seeking much from outside and the tract separated by two drainage

systems in the case of *Kūṟṟam*. Another word used in the case of at least three tracts is *pōkku* which is most scientific and realistic. They are Nāṭṭāṟṟuppōkku, Pachchāṟṟuppōkku in Nanguneri Taluk in Tirunelveli District and Tenāṟṟuppōkku in Ramanathapuram District (met with only in later inscriptions not included here). *Pōkku* will mean 'drained'—that the respective tracts were drained by the rivers whose names are prefixed. The *nāḍu* and *kūṟṟam* divisions were almost continuously used in all the Pāṇḍya inscriptions upto about the end of medieval times. These divisions were evidently found convenient from the point of view of administration. The economic prosperity generated by these divisions is reflected in the grants made for temples situated in the respective regions.

The highest executives were often distinguished by such designations like Uttara-mantri or titles like Eṭṭi or Enādi (Nos. 442/44). In the early period before the times of Varaguṇa II ministers hailing from one place known as Karavandapuram (Kaḷakkuḍi or Ukkirankōṭṭai) and from one family i.e. Vaidya family had the titles like Pāṇḍi Amritamangalav-araiyan or Pāṇḍimaṅgala-visai-araiyan etc. This practice, however, did not continue. Three inscriptions from Kiḻ-Mattūr record the benefactions of Kaṇḍaṉ-Chāttan including the construction of a stone temple for the Śiva deity of Tirumāttūr named Śrikaṇṭhēsvaram. He had the title Teṉṉavaṉ-Tamiḻavēḷ and his erudition in all branches of knowledge including the *Vēdas, Purāṇas, Pātañjalam* etc., and also the three Tamil (i.e. *Iyal* literature, *Iśai*-music and Nāṭakam-drama). He was a minister of Vīrapāṇḍya. Vīrapāṇḍya's inscription (No. 113) from Ambāsamudram gives the designation of the lesser officials in the hierarchy like *ēvimudal* (ordering executive), *Vāykēḷvi* (listening communicator), *Ōlai-eḻuttu* (one who commits the order to writing and *bhaṇḍārappottagam* (royal record-keeper).

Some of the inscriptions record gifts of sheep for maintaining lamps in temples. These sheep are entrusted to persons who do service in the temple and also to persons engaged otherwise. The details about them give us an idea about the segments of the contemporary society. One class of people often referred to in these is described as *veṭṭikkuḍi* i.e. citizens doing free labour attached to the temple. In one inscription (No. 94) a *veṭṭikkuḍi* who receives the sheep is stated to be an *iḍaiyaṉ* (i.e. shepherd). Another set of people receiving the sheep is described also as *paḍaittalaivaṉ* (Nos. 97 and 103) meaning 'commander or head of a regiment', thus pointing to the status of these persons though they had also volunteered to do free labour (*veṭṭikuḍi*).

Endowments were set up by all classes of people right from the ministers including generals, cloth merchants to the common people. Money and land grants were generally received by the local assemblies who undertook the responsibility of maintaining the endowment by the interest out of the money invested as capital; the details of such investments are not given, though we can postulate on a comparative basis from inscriptions of other areas of Tamil Nadu that they were invested in such productive enterprises like bringing uncultivated land under the plough or by deepening the irrigation sources like tanks, lakes or channels.

It will be an interesting exercise to find out the value of provisions required for worship in temples in terms of paddy converted from its equivalent in *kāśu* endowed for the purpose. Nos. 46 and 48 contain such details which are tabulated. It will be found that one *kāśu* fetches two *kalam* of paddy as interest per year. Such values in terms of paddy for other commodities like ghee, curd, jaggery, vegetables, etc., are also given in No. 48. Similarly the ghee to be supplied for lamps for which sheep are endowed is also specified. Thus there is some scope for detailed study of these, area-wise, from the inscriptions included in this volume.

Not less important are the inscriptions (Nos. 3, 6, 8, 9 and 10) which record the excavation of cave-temples at Malaiyaḍik-kurichchi, Tirupparankuṉṟam Āṉaimalai and Kaḻugumalai and those (Nos. 21, 33, and 44) that point to earlier dates of the construction of structural temples at Tiruppattūr, Āduturai, Vijayanārāyṇam etc. The inscriptions from Tirukkōḍikāval (Nos. 27 and 38) attest to the care taken in recovering the contents of earlier records when a renovation is undertaken. The reference to the worship of *Jyēshṭhā* (No. 9) is interesting from the point of view of religion and architectural history.

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3.	Cave Temple Inscription of Chēndaṉ	*c.* 597 A.D.	1
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Abbreviations

A.R.Ep.	Annual Report on Indian Epigraphy
C.	Circa (i.e. about)
Ep. Ind.	Epigraphia Indica
IA	Indian Antiquary
JNSI	Journal of the Numismatic Society of India.
SII	South Indian Inscriptions
TAS	Travancore Archaeological Series

Note on Transliteration

The system of transliteration obtained in the Epigraphical Publications of the Archaeological Survey of India has been adopted here. Only those marks that differ from other systems are shown below :

ॠ	ṝi
छ	chha
न	na (n̤a also in case of Tamil)
र	ra (r̤a also in case of Tamil)
ळ	l̤a (used only in the south)
श	śa
ष	s̈ha
ऱ	(peculiar to Tamil)

1. Cave Inscription of Neḍuñcheḻiyaṇ

Provenance : Mīṇākshipuram, Rāmanāthapuram District
Reference : I. Mahadevan, *Seminār on Inscriptions* Ed. R. Nagaswamy, page 60 and eye-copy.
Language : Tamiḻ
Script : Tamiḻi (see Introduction)
Date : *crica* 300 B.C.

Text[1]

1 Kaṇiy Nanda asiriy ī
2 kuva-aṇ-kē ddammam ī-
3 ttā = Neḍuñchaḻiyaṇ Pa-
4 ṇa[v]aṇ Kaḍal-aṇ Vaḻutti-
5 y koṭṭūpitta paḻi-iy

Translation

[This is the] monastery cut into (the rock) (by) Kaḍalaṇ Vaḻudi, a servant of Neḍuñcheḻiyaṇ[2] and made over (as a)[3] gift to Ikuvaṇ, the teacher of the learned Nanda.

2. Copper Coin of Pāṇḍya Peruvaḻudi

Provenance : Now with Shri R. Krishnamurthy, Editor, *Dinamalar*
Reference : R. Krishnamurthy, *Pāṇḍiyar Peruvaḻudi Nāṇayaṅgaḷ* (Pandya-Peruvaḻudi coins), 1987.
Language : Tamiḻ
Script : Tamiḻi
Date : *c.* 300 B.C.

Peruvaḻudi[4]
Peruvaḻudi[4]

Translation

(of the Pāṇḍya king called) Peruvaḻudi.

3. Cave Temple Inscription of Chēndaṇ

Provenance : Malaiyaḍikkuṟichchi, Sankaranayinarkōyil Taluk, Tirunelveli District, Rock-cut temple, facade of the southern pillar.
Reference : *A.R.Ep.*, 1959-60, No. B 358 and plate
Language : Tamiḻ
Script : Tamil influenced by Vaṭṭeḻuttu
Date : Regnal year 17 : *c.* 597 A.D.

Text

1 Kō Māṟañ-Chēndaṇ koṟṟa-muṟṟit=tiruvirāchchiyañ=chellāniṉṟadu paḍiṇēḻ=āṉa
2 avaṇ paṇiyāl Pāṇḍimaṅgalav-aḍiaraśaṇ Chēvūr-
3 kiḻāṇ Chāttaṇ-Ēṟaṇ cheyvitta kaṟ-ṟirukkōyil

Translation

[This is] the illustrious temple (excavated in) stone caused to be made by Pāṇḍimaṅgalavaḍiaraśaṇ *alias* Chāttaṇ-Ēṟaṇ belonging to Chēvūr under his (i.e., the king's) orders when the seventeenth year was current in the illustrious regime of the illustrious king Māṟañ-Chēndaṇ wielding the righteous sceptre.

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1 The writing of this inscription is the earliest in the Tamil country. It follows a system known only in Bhaṭṭiprolu casket inscription whereby a consonant gets a short horizontal mark to be read as a vowelled consonant. The language is characterised by writing the suffixes *an* and *iy* separately. The use of the *Prākṛit* words *asiriya* and *dhammam* may be noted.

2 The identity of Neḍuñcheḻiyan, a name borne by a few well-known ancient Pāṇḍya kings, cannot be established in the present state of our knowledge.

3 Mahadevan interprets the record to mean 'Dedication to the Kaniya Nanda the monk (living) yonder. This monastery (was) caused to be given (by) Kaṭalaṇ Vaḻutti-y(an) officer (under) Neṭuñcaḻiyaṇ'. A similar inscription on another cave records the cutting for a monastery for the same teacher by Chaṭikaṇ, the brother-in-law of Neḍuñcheḻiyaṇ.

4 The coin bears on the obverse the figures of a horse centrally placed with the figures of two tubs with a turtle in each. The legend is written twice, one in Bhaṭṭiprolu style of writing i.e., *va* written with a horizontal stroke to the right and the other in the usual fashion without such a stroke. The reverse bears the symbol of a pair of fish. The coin is 1.7 cms × 1.7 cms. and weighs 4.100 gms.

4. Vaigai River Bed Inscription of Chēndaṇ

Madurai Inscription of Pāṇḍyas Chēndaṇ, Year 50

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4. Vaigai River Bed Inscription of Chēndaṇ

Provenance : Madurai, Vaigai river bed, stone slab now in the Temple Museum, Mīnākshī Temple, Madurai
Reference : *Ep. Ind.* XXXVIII, pp. 27 ff and plate
Language : Tamiḷ interspersed with Sanskrit expressions.
Script : Vaṭṭeḷuttu and Grantha
Date : Regnal Year 50 : *c.* 630 A.D.

Text

1 पाण्डयकुलमणिप्रदीप ṉ-āy प्रादुर्भाव् ञ्-che-
2 ydu, vikraमṁgaḷāl=araiś-aḍakki maṟaṅ-
3 keḍutt=aṟam-perukki, अग्राहारm pala
4 cheydu-a परिमितm=āgiya हिरण्यगर्भ - गो-
5 सहस्रतुलाभार ttu महादानṁgaḷāṯ=
6 kaiikaḍindu, मङ्गलपुरन्नगरm-ākki vi-
7 ṟṟirundu cheṁgō-[na]ḍāvi, niṉṟa Kōch-Chē-
8 ndaṇ maṟṟ[1]-aimbad=āvadu राज्यसंवत्सर-
9 ñ=chellānirka Vaigai [choṇ]-madagu pa-
10 ḍutt =A रिकेसरि yāṇ=enap=piyar-iṭṭu kā-ṟoḍu-
11 vittuk= Kāña[t]tai ōḍai aḍaitti . . .
12 ḷ-nāḍu Paruttikku [ḍi] . . . .
13 kuḍukka [ppa][2] .....
14 .....

Translation

(Lines 1-9) In the fiftieth year in the reign of King Chēndaṇ who is holding the righteous sceptre after being born as an effulgent jewel in the Pāṇḍya family, after subduing kings by (his) prowess, after destroying evil and augmenting piety, having created many *agrāhāras*, having chastised Kali by (performing) the great unbounded gifts of Hiraṇyagarbha, Gōsahasra and Tulābhāra, and having founded the city called Maṁgalapuram.

(Lines 9-13) Having constructed the sluice in the (river) Vaigai, and naming it Arikēsariyāṇ, having dug a channel (and) closed the Kāñattai water-course . . . Paruttikkuḍi-nādu . . . given . . .

1 Some scholars read this as Māṟan and assign this record to Māṟan, the son of Chēndaṇ. They have failed to note that their reading will project the strange phenomenon of the father's name being given and the son's (i.e., the reigning king's) name being omitted. Māṟaṇ is only a title.

2 The end portion is lost. There is another stone, also broken containing only a portion of the preamble.

5. Chingampaṭṭi Memorial Inscription

Provenance : Chingampaṭṭi, Ambasamudram Taluk, Tirunelveli District. Rock in a field in Mēlai-Chingampaṭṭi
Reference : *SII*, XIV, 97
Language : Tamiḷ
Script : Vaṭṭeḷuttu
Date : ..... 7th century

Text

1 Pāṇḍiyaṇ pāṟka
2 chōḷa ..... koṟṟ-
3 āyaraiśan-āṇ-
4 ḍa kālattu Tappa-
5 ḍi Attaḍiyāra-
6 raisa Aiyyāraṇ
7 Chāttaṇaik-kutti pa-
8 ṭṭāṇ

Translation

May Paṇḍiyaṇ see ? ..... Chōḷa ..... when Koṟṟāy-araiśan was ruling Tappaḍi Attaḍiyār-araiśan (?) stabbed Ayyāraṇ Chāttaṇ and died.

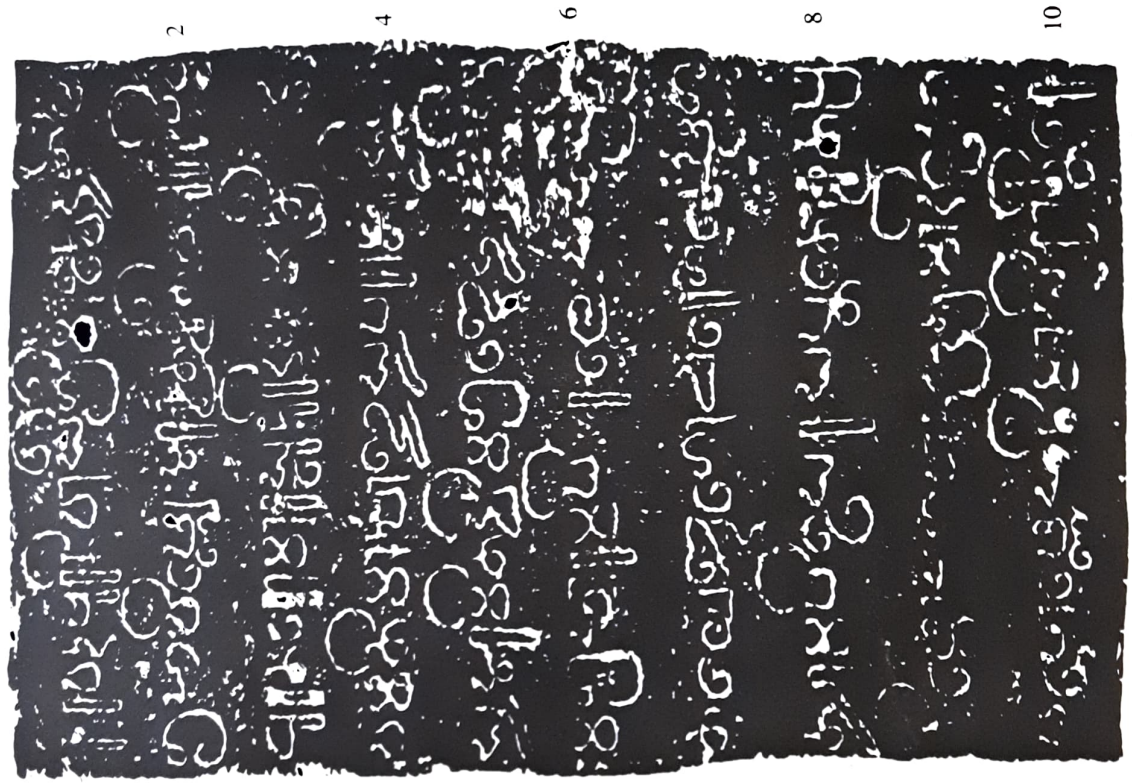
6. Sanskrit Inscription of Varaguṇa I

Provenance : Rock-cut cave temple of Narasimha-perumāḷ on the hill, verandah wall, Ānaimalai, Madurai District.
Reference : *SII*, XIV, No. 1; Ep. Ind, VIII, pp. 317 ff and plate
Language : Sanskrit (verses)
Metres : Āryā, 1 and 2; Vaṁśastha, 3
Script : Grantha
Date : Kali 3871, Kārttika, Paushṇa 1 = 770 A.D., November 4.

Text

1 करवन्दपुरनिवासी श्रीमान्वैद्यः शिला-
2 गृहं विष्णोः [।] अकृत कृती मधुरकविर्म्म-
3 धुरतरो मारसूनुरिदम् ।। [।*] मंत्री स ए-
4 व मतिमान्पाण्ड्यस्य परांतकाभिधान-

6. Sanskrit Inscription of Varaguṇa I



No. 1 Anaimalai Inscription
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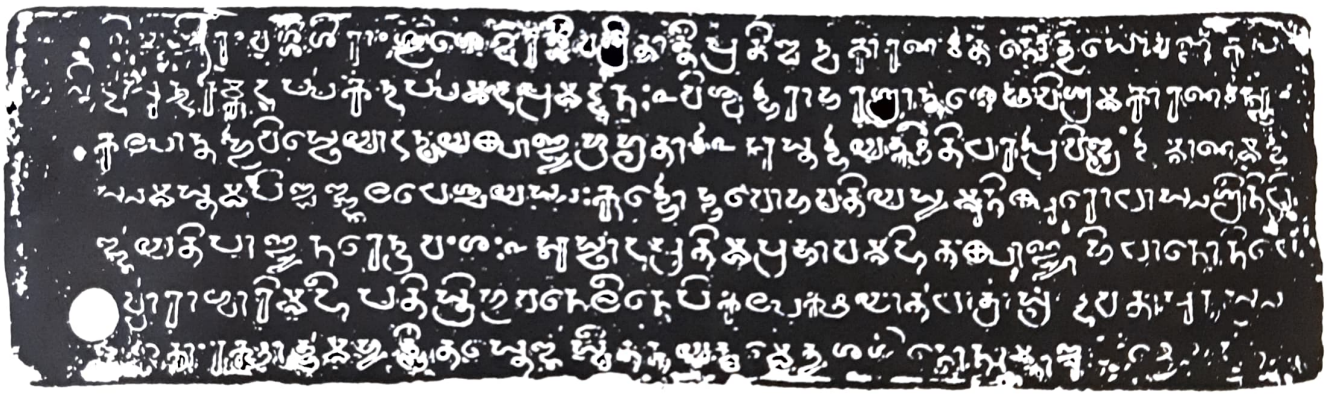
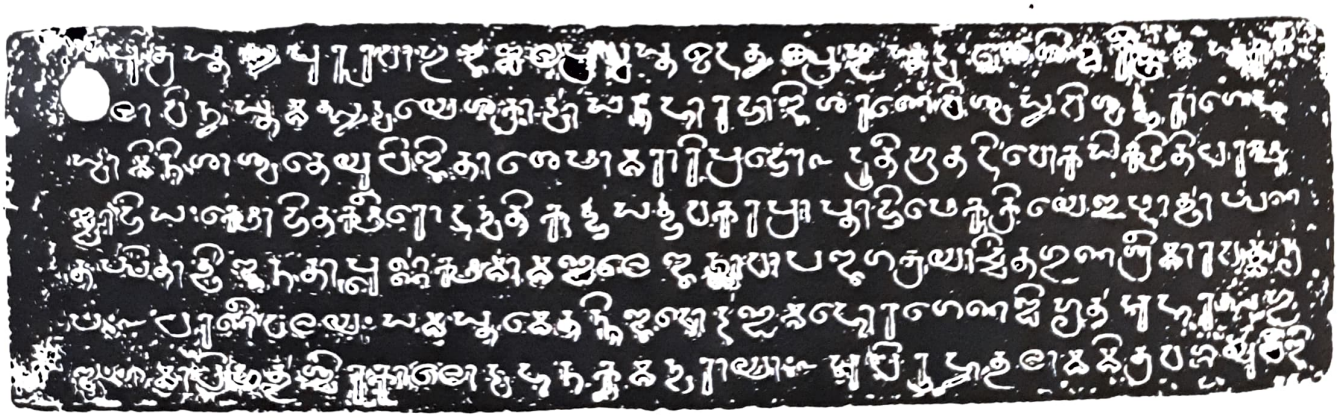
7. Vēḷvikuḍi Plates of Neḍuñchaḍaiyan (Varaguṇa I)
(Lines 1–14)





Vēḷvikuḍi grant of Neḍuñchaḍaiyan the 3rd Year

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5 स्य [1] अमितर्द्धिमग्रजेभ्यः [प्रादादि] म-
6 मग्रहारमपि [2*] कलेः सहस्रत्रि-
7 तयेब्दगोचरे गतेष्टश-
8 त्यामपि सैकसप्ततौ [1] कृतप्र-
9 तिष्ठो भगवानभूत्क्रमादिहै-
10 ष पौष्णेहनि मासि कार्त्तिके [3*]

Translation

(Verse 1) Pre-eminently charming (in manners), a resident of Karavandapura, the son of Māra (and a) learned (and) illustrious (member of the) Vaidya (family). Madhurakavi made this stone temple of Vishṇu

(Verse 2) The same (Madhurakavi), the wise minister of the Pāṇḍya king named Parāntaka also gave away to brāhmaṇas (*agraja*) this immensely rich-*agrahāra* (Āṇaimalai?)

(Verse 3) When three thousand and eight hundred and seventy-one years of Kali had passed, on the day of the sun in the month of Kārttika this (image of the) god was duly set up here.

7. Vēḷvikuḍi Plates of Neḍuñchaḍaiyan (Varaguṇa I)

Provenance	:	Unknown; now in the British Museum, London
Reference	:	*Ep. Ind.*, XVII, pp. 291-309 and plate.
Language	:	Sanskrit and Tamil
Script	:	Grantha and Vaṭṭeḻuttu (respectively)
Date	:	Regnal year 3 : *c.* 770 A.D.

Text

Sanskrit Portion

Metres : *Vamśastha* Vs 1, 12; *Anushṭubh* 2, 17, 20, 23 ; *Vasantatilakā* 3, 9, 19; *Śārdūlavīkrīḍita*, 4, 5, 6, 10; *Mālabhariṇī* 7, 8, 15, 16 ; *Upendravajrā* 11, 4 ; *Drutavilambita* 13; *Āryā* 18

First Plate–Back

स्वस्ति (in the margin)

1 श्रियञ्चिरं वश्शशिरांशुशेखरश्श्व[:] श्रितार्त्तिप्रतिबन्धकारणम्
तनोतु सौवर्ण्णकप-
2 र्दसुन्दरः कुदर्प्पकन्दर्प्पमदप्रमर्द्दनः 2 [1] विश्वम्भराभरश्रान्त-
शेषविश्रमकारणम् आ -
3 कल्पान्तम्भुविस्थेयादन्वयःपाण्ड्यभूभृताम् 2 [2] अस्तम्भय
क्षितिधरम्प्रविजृम्भमाणमम्भ-
4 स्समस्तमपिबज्जलधेश्च यस्यः कुम्भोवो भवति यस्य मुनिःदव
पुरोधास्सश्रीनिधि-
5 र्ज्जयति पाण्ड्यनरेन्द्रवंशः 2 [3] अस्यादप्रतिमप्रभावमहित
पाण्ड्याभिधानो निधे-
6 र्वावाध्वारि (न्द्वारि) महीपतिस्त्रिभुवने लीनेऽपि कल्पक्षयात्
धात्रा सृष्टवता पुनस्स-
7 जगतां रक्षार्त्थमभ्यर्त्यिनस्तेजस्वी तनयत्वमेत्य शशिनो नाम्ना
बुधाख्योभवत् 2 [4]

Second Plate–Front

8 पुत्रस्तस्य पुरूरवा भुजबलप्रध्वस्तदैत्यप्रभुस्तद्वंशे
शिखरीन्द्रमस्तकशि-
9 ला विन्यस्तमत्स्यद्वये शक्रार्द्धासनहारभाजि शरणे विश्वस्य
विश्वम्भरागेह-
10 स्वामिनि शाश्वते युधिजिताशेषाभरारिप्रभौ 2 [5], दूती-
भूतदिवो[वौ]कसि क्षितिधर क्षु-
11 ब्धाभिसंक्षोभित क्षीरोदन्वति कुम्भसंभवकरप्राप्ताभिषेकक्रिये
इष्टार्याप्पण-
12 तर्प्पितार्थिजनतापूर्णक्षमामण्डले जन्मावाप जगत्त्रयार्च्चितगुण [:]
श्रीमारवर्म्मा नृप-
13 पः 2 [6] धरणीवलयं समस्तमेतन्निजदोर्द्दण्डमहोरगेण बिभृ (भ्र)
तू अहरत्स भु-
14 जंगमाधिभर्तुश्चिरकालोद्वहनक्लमन्धरायाः 2[1] अधिरुह्य
तुला- ममित्रवर्ग्ग युधि जि-

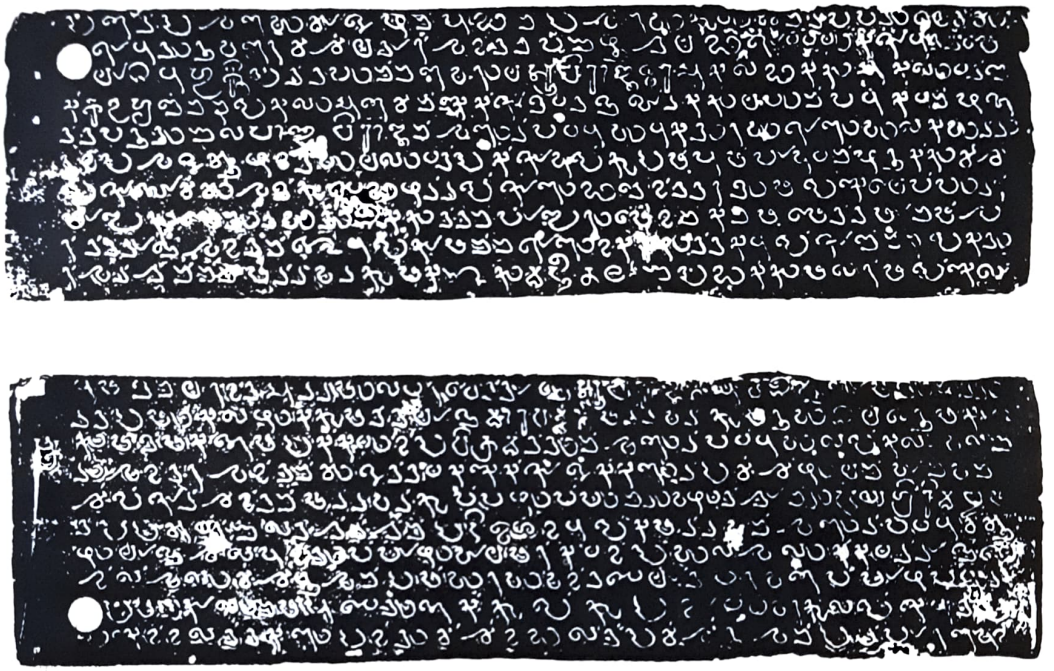
Second Plate–Back

15 न्वामृतगर्ब्भतो जनित्वा सुधियामधिपस्सुवर्णराशिं विधिवत्स
प्रतिवादयाम्बभूव 2 [8] तस्या-
16 न्म (त्म) जस्तरणभास्करतुल्यतेजा राजा बभूव रणधीर इति
प्रतीतः योलीलयैव भुवन-
17 स्य बभार भारं हारं यथास्य गुरवस्सुरनायकस्य 2 [9]
पुत्रस्तस्यपुरन्दरप्रतिकृतिर्भू-
18 सुन्दरीवल्लभो नम्राशेषनरेन्द्रवेष्टनमणिव्रातावृतांघ्रिद्वयः
आसीत्सन्यस[ख] प-
19 राक्रमधनः पत्मा (द्मा) सनाया पतिर्न्विद्याचार विभूषण [:]
श्रुतधरः श्रीमारवर्म्माभिधः 2 [10] स राज-
20 सिंहस्सरसीरहाक्षो भयम्भुविप्राणभृतामपास्य ररक्ष दक्षः
क्षपितारिपक्षः
21 क्षमातलंक्षमापतिरक्षताज्ञः 2 [11], नरोनुरक्षो नु हरो नु पूरुषः
परो नु शक्रो नु

Third Plate–Front

22 सरोषमागतः इति स्म मत्वा युधि यम्भयार्दितः फलायते
फल्लवमल्लभूप-

7. Vēḷvikuḍi Plates of Neḍuñchaḍaiyan (Varaguṇa I)
(Lines 37–56)



Vēḷvikuḍi grant of Neḍuñchaḍaiyan the 3rd Year

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23 तिः 2 [12], कनकगर्ब्भकृतप्रसवः पुनस्समधिरुह्य तुलामनुलामपि अकिरता

24 र्त्थमपाकृतकळ्मषो द्विजदरिद्रसुरायतनेषु यः 2 [13] मा(म) हाकुलीनाम्मळवेन्द्रक-

25 न्यां स मारवर्म्मा सद्र (द्द) शीमुवाह अजायतास्यां हरसूनुकल्पो जगाद्धितार्थञ्जटिः-

26 लाभिधानः 2 [14], अशिषन्स धरामहीनसारः क्षितिपः क्षालितकळ्मषानुषंगम् नतरा-

27 जकमौळिरन्न (त्न) रश्मिप्रकराभ्यर्च्चितपादपद्मपीठः [15] कलये स गुणानदात्कृतस्य

28 स्वभुजाभ्यां सुरपादपस्वभावम् अभयं शरणागतप्रजाभ्यस्स दिवं संयति श-

Third Plate–Back

29 वु पार्न्थिवेभ्यः 2 [16] राजतां स महीपाल किरीटार्प्पि तशासनः राजसिंहसुतो रा-

30 जा चिरमुर्व्याम्परान्तकः 2[17]i प्रशस्ति सर्व्वक्रतुयाजि āgiya वरोदय भट्ट ṇāṟ=che-

31 yyappaṭṭadu [11] Kol-yāṇai-palaṿ= 'oṭṭi=kkūḍ-ā-maṇṇaṟ-kuḷān=tavi-

32 rtta, Palyāga-Mudukuḍumi=pPeruvaḷudi eṇṇum Pāṇḍyādhirājaṇā,=

33 ṇāga-mā-malar-chchōlai-naḷir-śiṇaimiśaivaṇ ḍ-alambum, Pāgaṇūr-

34 kkūṟṟam=eṇṇum paḷaṇa-kkiḍakkai-nīr nāṭṭu, =chchoṟkaṇṇāḷar-śo-

35 lappaṭṭa *śrutimārggam*[1]-piḷaiyāda, Koṟkai-kiḷā =Naṟkoṟṟaṇ koṇ--

36 ḍa vēḷvi muṟṟuvikka, kēḷvi-andaṇāḷar muṇbu kēṭka eṇṟ=eḍut-

Fourth Plate–First

37 t=uraittu, vēḷviśālai-muṇbu niṇṟu Vēḷvikuḍi eṇṟ=a-ppadiyai = ch, chī

38 rōḍu tiru-vaḷara=chcheydār Vēndaṇ=appo-ḷuḍēy, nirōḍ=aṭṭi=kkoḍuttamai-

39 yā=ṇīḍu-*bhukti* tu[y]ttapiṇṇ [11*],=Aḷav-ariya *ādhirājarai* agala nikki agal-iḍattai=,

40 *kKaḷabhraṇ*=eṇṇuṅ=Kali-araiśaṇ kaikkoṇḍ=adaṇai iṟakkiyapiṇ, Paḍu-kaḍaṇmuḷai=

41 tta parudi-pōla *Pāṇḍyādhirājaṇ* veḷiṟpaṭṭu, viḍu-kadir-avir-oḷi vilaga viṟṟi-

42 rundu, vēlai-sūḻnda-viyal-iḍattu=kkōvuṅ =kuṟumbum pāvuḍaṇ murukki,=chche-

43 ṅkōl=ōchchiveṇ-kuḍai-niḻaṟ-ṟaṇg-oḷi-niṟainda tTaraṇi-maṅgaiyai, =ppiṟar-

44 pāl=urimai tiṟavidi=ṇīkki=ttaṇṇāl=urimai naṇgaṇam=amaitta, māṇam-pē-

45 rtta-tānai-vēndaṇṇ,=oḍuṅgā-maṇṇaṟ-oḷi-na gar = aḷitta, Kaḍugōṇ=eṇṇuṅ=kadi--=

46 r-vēṟ-Ṟeṇṇaṇ [11*] Maṟṟ=avaṟku magaṇ-āgi *mahītalam* podu-nīkki, Malar-maṇgai [y*]-o-

Fourth Plate–Second

47 ḍu maṇaṇ=ayaranda, aṟṟam-il-aḍar-vēṟ-ṟāṇai-*Ādhirājaṇ* Avaṇichūḷāmaṇi, etti-

48 ṟattum=igal-aḷikku=matta-yāṇai *Māravarm-man* [11*] Maṟṟ=avaṟku maruv=iṇiya or-magaṇā-

49 gi maṇ-magaḷai maṟu=kkaḍindu, *vikramattiṇ* veḷiṟpaṭṭu vilaṅgal-vēl-po-

50 ṟi-vēndar-vēndaṇ, śilai-ttaḍa-kkai=kkolai-kkaḷiṟṟu= chCheḷiyaṇ Vāṇavaṇ

51 Cheṅkōṟ-Chēndaṇ [11*] Maṟṟ=avaṟku=ppaḷipp=iṇṟi vaḷi-ttōṇṟi, *Udaiyagiri-maḏhyama-*

52 tt=uṟu-śuḍar-pōla,=tteṟṟ eṇṟu *diśai* naḍuṅga maṟṟ=avaṇ veḷiṟpaṭṭu=,chchū-

53 ḷi-yāṇai śelav=undi=pPāḷivāy=amar-kaḍandu, Vilvēli-kkaḍaṟ-ṟāṇaiyai

54 Nelvēli-chcheru veṇṟum, viravi-vand=aḍaiyāda Paravarai = ppāḷ-paḍut-

55 tum,=aṟukāl-iṇam puḍai tiḷaikkuṅ=Kuṟunā-ṭṭvar-kulaṅ-=keḍuttu

56 ṇ, = kai-nnalatta-kaḷiṟ = undi - chChennilattu - chcheru veṇṟum, pāraḷavun=

Fifth Plate–First

57 [ta]ni-chcheṅkōṟ-*Kēraḷaṇai*=ppala-mu [ṟaiyum,=urimai]-chchuṟṟam[o]d=avar-yāḷ ṇai-

58 [y*]um puriśai-mmadiṟ-Puli[y*]ūr,=ppaga-ṇāḷigai iṟa [v]āmai iga [1-ā]-

59 ḷi[y*]ul veṇṟu koṇḍum, vēl-āḷi[y*]um viyaṇ-parambum = elāmai śēṇ -

60 ṟ=eṟind=aḷittum, *Hiraṇyagarbhbhamun*= Tulā*bhāra* mun=daraṇimisai=ppala śey [du]m,

61 *antaṇa*rkkum *aśakta*rkkum vand=aṇaiga eṇṟ = īṭṭ=aḷitta *makarikai*-aṇi-maṇi-

1. Words in italics are in Grantha characters.

62 neḍu-muḍi-*Arikēsari Asamasaman śrī-Māravarmman* [11*] Maṟṟ=avaṟku magaṇ-āgi=kkoṟṟa-vē-
63 l valaṇ-ēndi,=pporud=ūruṅ kaḍaṟ-ṟānaiyai Marudūruṇ māṇb=aḷitt, =Āyvē-
64 ḷai agappaḍa ēy=eṇṇāmai eṟind=aḷittu=, chCheṅgoḍi [y*] um Pudāṇ [kō] t-
65 ṭuñ=cheru veṇṟ=avar-śiṇan=tavirttu, kkoṅg-alarun-naṟum-poḷilvaȳ=kku-
66 [y*]i[lo]ḍu ma[y*]il=agavu=Maṅgalapuram= eṇṇum *mahā*nagaruṇ= Mahāratharaī e-

Fifth Plate–Second

67 ṟind=aḷitt,=aṟai-kaḍal-vaḷāgam podu-moḷi-agaṟṟi, =chchilai[y*]um puli[y*]um
68 kayaluñ=cheṇṟu, nilaiy-amai-neḍu-varai-iḍava[y*]ir=kiḍāy, maṇṇ=iṇid-āṇḍa
69 taṇṇ-aḷi-chchenkōrr,-ṟeṇṇa=Vāṇavaṇ Śembiyaṇ Śōḷaṇ, maṇṇarmaṇṇa[ṇ*] madu-
70 ra-Karunāḍagaṇ, koṇ-ṇaviṇṟa neḍuñ-chuḍar-vēṟ-Koṅgar-kōmāṇ kō=chChaḍaiyaṇ [11*]
71 Maṟṟ=avaṟku *putra*ṇāy maṇ-magaḷaḍu poruṭṭāga, matta-yāṇai śelav=undi māṇa-
72 vēl valaṇ-ēndi,=kkaḍu-viśaiyāl=edirndavarai Neḍuvayalvāy nigar=aḷi-
73 ttu,=kkaṟuv-aḍainda maṇattavarai= kKuṟumaḍaivāy=kkūrpp=aḷittu, Ma-
74 ṇṇikuṟichchiun=Tirumaṅgaiu=muṇṇiṇṟavar muraṇ=aḷittu, mēvalō-
75 r-kaḍaṟ-ṟāṇaiōḍ=ēṟṟ-edirēy vandavarai,=pPūvalūr=ppuṟaṅ-gaṇḍuṅ=,
76 koḍum-puriśai-nneḍuṅ-kiḍaṅgiṟ-Koḍumbāḷ ūr=kkūḍār,-kaḍum-pari

Sixth Plate–First

77 uṅ=kaḍuṅ-kaḷiṟuṅ=kadir-vēliṟ=kaikkoṇḍuñ,= Chēva . . . [kū]ḍāda Pallavaṇai=k
78 Kuḷumbūruṭ=ṭēś-aḷiya, eṇṇ-iṟanda māl-kaḷiṟum=ivu[ḷiga]lum pala kavarn-
79 dum, tariyalarāy=ttaṟittavarai=pPeriyalūr= ppīḍ-aḷittum pū-viri[y*]u-
80 m-poḷiṟ-chōlai-kKāviriyai=kkaḍanditṭ,=aḷa gamainda vār-śilai[y*]iṇ Maḷa-Ko-
81 ṅgam=aḍippaḍuttu, mīṇḍ=oḷiya-maṇi-im-aikkum=eḷiḷ-amainda nēḍum-pu-
82 raśāi,=pPāṇḍikkoḍumiḍi śeṇṟ=eydi= p*Paśupati*yadu *panma-pādam* panind=ē-
83 tti,=k*kanaka-rāśi*uṅ=kadir-maṇium mana-magiḷa=kkuḍuttiṭṭuṅ=, koṅga-
84 r-van-naṟuṅ-kaṇṇi-k*Gaṅga*-rājaṇoḍu *sambandha*ñ=cheydum, eṇṇiṟandaṇa *Gō-*
85 *sahasra*mum *Hiraṇyagarbhbha*mum= Tulā*bhāra*mum, maṇṇiṇmiśaippala cheydu ma-
86 ṟai-nāviṇṟōr kuṟai-tīrttuṅ,=Kūḍal Vañji Kōḷi eṇṇu=māḍa-mā-madi-

Sixth Plate–Second

87 1 pudukki[y*]um,=aṟai-kaḍal-vaḷāgaṅ= kuṟaiyād=āṇḍa, maṇṇarmaṇṇa[ṇ*]-Reṇṇa-var-maruga-
88 ṇ, māṇa-veṇ-kuḍai māṇ=ṟēr-Māṟaṇ [11*] Maṟṟ = avaṟku magaṇ-āgi Māl-uruviṇ veḷirppa-
89 ṭṭu,=kkoṟṟa-mūṇṟ=uḍaṇ=iyamba = kkuḷir-veṇ-kuḍai maṇ kāppa, Pū-magaḷum Pu-
90 la-magaḷum Nā-magaḷum=nalaṇ=ētta,= kKali-araiśaṇ vali taḷara=ppoliviṇoḍu vī-
91 ṟṟirundu, karuṅ-kaḍal-uḍutta peruṅgaṇ-ñāl-attu, nāṟ-perum-paḍaium pā-
92 ṟpaḍa=pparappi=kkarudādu vand=edir-malainda Kāḍavaṇai=kkāḍ-aḍaiya,=ppū-vi-
93 rium-puṇaṟ-kaḷani-kKāviri iṇ=ṟeṇkaraimēṟ,=ṟaṇṇ-āgamalar-chchōlai-
94 pPeṇṇāgaḍatt=amar veṇṟun,=tī-vāy-a[y*]iḷ= ēndi=ttiḷaitt=edirēy vaṇ-
95 d=iṟutta, Āyvēḷaiuṅ=Kuṟumbaraium=aḍal-amarul=aḷitt=ōṭṭi,=kkāṭṭu-
96 [k]kuṟumbu cheṇṟ-aḍaiya Nāṭṭukkuṟumbiṟ = cheru v[e]ṇṟum=aṟai-kaḍal-vaḷā-
97 gam=oru-moḷi=kkoḷīïya śilai-maḷi-taḍa-kkai TeṇṇaVāṇavaṇ, avaṇē-
98 y *Śrīvaran Śrī-manōharan* Śiṇachchōḷaṇ Puṇappūḷiyaṇ *vītakanmashan*
99 *vinayaviśrutan vikramapārakan vīrapurōkan marudbalan mānyaśāsanan Manūpaman*
100 *mardditavīran giristhiran gītikinnaṟan kṛipālayan kṛitāpatānan* Kalippagai *kaṇḍa-*
101 *kanishṭhūran kāryadakshiṇan kārmukha-Pārtthan Parāntakan Paṇḍitavatsalan paripūrṇṇan pā-*
102 *pabhīru,* kurai-uṟu-kaḍaṟ-paḍai-ttāṇai-*guṇagṛihyan gūḍhanirṇṇayan* niṟai-uṟu-mala-
103 r-maṇi-nīṇ-mudi-Nēriya[r*] kōṇ=Ṇeḍuñcha-ḍaiyaṇ [11*]Maṟṟ=avaṇ=ṟaṇ *vājya vatsala(ra)m* mūṇṟā-

Seventh Plate–Second

104 vadu chelāniṟpa āṅg=oru-nāṇ, māḍa-mā-madiṟ Kūḍaṟ-pāḍu niṇṟavar ā-

105 *krōdhikka*, kkoṟṟavaṇēy maṟṟ=avarai=tteṟṟeṇa naṇgu kūvi, eṇṇēy nuṅ=kuṟai

106 eṇṟu muṇṇāga=ppaṇitt-aruḷa, mē-ṇā=ṇiṇ-kuravarāṟ=pāṇ-muṟai [y*]iṇ va-

107 ḷuvāmai, māgan-tōy=malar-chchōlai=pPāgaṇūr-kkūṟṟattu=ppaḍuvadu,

108 āḷva-tāṇai-aḍal-vendēy Vēḷvikuḍi eṇṇum piyar-uḍaiyadu, o-

109 lgāda vēṟ-ṟāṇaioḍ=ōda-vēli uḍaṇ kātta Palyāga-Mudukuḍumi-

110 pPeruvaḷudi eṇṇum *Paramēśvāraṇāṟ* (l) Vēḷvikuḍi eṇṇappaṭṭadu

111 kēḷviyiṟ = ṟarappaṭṭadaṇai,ttuḷakkam-illāk=k aḍaṟ- rāṇaiyāy Kaḷabhra-

112 rāl=iṟakkappaṭṭadu, eṇṟu ṇiṇṟavaṇ vijñāpyañ =cheyya naṇṟu naṇṟ=eṇṟu

113 muṟuvalittu, nāṭṭāṇiṇ paḷamaiyādal kāṭṭi nī koḷgav=eṇṇa, nāṭṭ[ā]ṟ=ṟaṇ

Eighth Plate–First

114 paḷamaiyādal kāṭṭiṇāṇ=aṅg=appoḷudēy, kāṭṭa mē-ṇāḷ=e[ṅ]-ḳura-

115 varāṟ=pāṇmuṟaiiṟ=ṟarappaṭṭadai, enmālun= tarappaṭṭad=eṇṟu che-

116 mmānd=avaṇ=eḍutt-aruḷi, viṟ-kai-ttaḍa-kkai-viṟal-vēndaṇ Koṟkai-kiḷā-

117 ṇ Kāmakkāṇi Naṟchiṅgaṟku,=ttēr-ōḍuṅ-kaḍaṟ-ṟāṇaiyāṇ=ṇīrōḍ=aṭṭik[ko]-

118 ḍuttamai[y*]iṇ, maṟṟ=idaṟku=pperu-nāṇg-ellai terṟeṇa viritt=uraip-

119 piṟ,=pugar-aṟu-poḷiṇ=maruṅg=uḍutta Nagarūr-ellaikkum mēkkum, maṟṟ=idaṟku=

120 tt[e]ṇ ellai Kuḷaṅdaivaṅ-Kūḷvandai-che[y*]kkuṅ-Kaḷandai-kkuḷattil=ālukk[u]

121 vaḍakkum maṟṟ=idaṟku mēl-ellai aṟṟam-illā=kKoṟṟaṇputtū(r)r-oḍuāmaiy-i-

122 ruppai-chchey-iḍai mēṟ=ṟalai=pperuppiṟku= kkiḷakkum maṟṟ=idaṟku vaḍapā-

Eighth Plate–Second

123 l-el[lai kāya]luṭ=kamalam malarum Pāyaluḷ vaḍapālai=pperuppiṟku=t-

124 teṟkum ivv=iyait [ta*]peru-nāṇg-ellaiyiṟ-paṭṭa pūmi kārāṇmai mīyāṭchi

125 uḷḷ-aḍaṅga mēl=eṅ-guravarāṟ=kuḍukka-ppaṭṭa pariśēy emmāluṅ=[ko]ḍuk-

126 kappaṭṭadu [11*] Maṟṟ=idaṟk=āṇatti kuṟṟam-iṇṟi=kkūṟuṅkālai=kkoṅgar-van-na-

127 ruṅ-kaṇṇi-k*Gaṅgarājana*du *kanyā-ratnaṁ* Koṅ= garkōṟku-kkuṇandu koḍuppa ārp-

128 p-aṟā-aḍaṟ-ṟāṇai-p*Pūrvvarājar* puganṟ=eḷundu, viḷ-viravuṅ=kaḍaṟ-ṟāṇai-[Va]*llabha*ṇai

129 Veṇbaivāy, āḷ-amaruḷḷ=oḷind-ōḍa vāḷ-amaruḷ=uḍaṇ=vavviya, ēṇa-ppoṟi

130 igal-amaruḷ=iḍi-urum-eṇa valaṇ-ēnda, [malai]tta-tāṇai-*Madavīka*(viya)laṇ maṇṇar-kō-

131 ṇ-aruḷiṟ=peṟṟuṅ,=kol-vaḷaikkum-vēṟ-ṟāṇ ai=ppal-vaḷai-kkōṇ koṇara-

Ninth Plate–First

132 ppaṭṭu,=ppōr-vandavar-madan=tavirkkuṅ=K aravandapurattavar-ku[la-t]tōṇṟal, māv= ēn-

133 duṅ=kaḍaṟ-rāṇai-Mūvēṅdamaṅgalappēra rai [ya]ṇ= aḡiya *Vaidyasikhāmaṇi* Māṟaṅgā-

134 ri [11*] I-ppiramadēyam-uḍaiya Koṟkai-kiḷāṇ Kāmakkāṇi Chuvaraṅ-Chiṅgaṇ i-

135 daṇuḷ mūṇṟil-oṇṟun=taṇakku vaitt=iraṇḍu-kūṟum aimpadiṇvar Brāhma-

136 ṇarkku nīrōḍ=aṭṭi=kkoḍuttāṇ [1*] Idaniḷ Mūrtti Eyiṇaṇ chavai[y*]ōḍ=o

137 ttadu nāṇg-arai-ppaḍāgāram-uḍaiyaṇ[1*]I-daṇuṭ = ṭaṇakku vaitta oru-kūṟṟilu-

138 n=tambimārkku nāṇgun=taṅ=chiṟṟappaṇār-makkaḷukku āṟum sa-

139 *bhai*ōḍ=otta paḍāgāraṅ=koḍuttāṇ [1*] I-*pprasati* pāḍiṇa Sēṇāpa-

140 ti Eṇādi āiṇa Chāttaṅ-Chāttaṟku mūṇṟu-kūṟṟārum-āy= t-

141 taṅgaḷōḍ=otta nāṇgu paḍāgāraṅ=koḍuttār

Ninth Plate–Second

142 आसीन्मङ्गलराजो मधुरतरः शास्त्रवित्कविर्वाग्मी[।] आज्ञप्तिरस्य वैद्यः करवन्दपुरा-

143 धिवास्तव्यः २ [18] रक्षान्नरः परकृतौ विदधीत विद्वान् पादाः हि धर्मयशसः पर-

144 मस्य लब्धा [1] धात्रैव सृष्टमखिलं भुवनन्नयापि रक्षन्ति पुण्यरतयः पृथिवीन्नरेन्द्राः २ [19]

145 न हि भूमिप्रदानाद्वै दानमन्यद्विशिष्यते[।]न चापि भूमि-हरणात् पाप-

146 मन्यद्विधीयते २ [20], दाता दशानुग्र (गु) ह्यानि यो हरेद्दश हन्ति च [1*] अतीतानागता-

147 नीह कुलानि कुलनन्दन 2_ [21] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरा-

148 म् [1] न तस्य नरकात् धोरादि्वद्यते निष्कृति : क्वचित् 2_ [22] बहुभिर्वसुधा

Tenth Plate–Front

149 दत्ता भुज्यते हि त (न) राधिपैः [1] यस्य यस्य यदा भूमिस्तस्य तस्य त-

150 दा फलम् 2 [23] चत्वारः इमे वैष्णवे धर्मे श्लोकाः

151 marr=idaṇaik=kāttār malar-aḍi eṇ muḍi-mēl enru korravaṇēy paṇi-

152 tt-aruḷat-terr-eṇat=ताम्रशासन ñ-cheyvittāṇ id-eḷudi-

153 ṇa Chuttakēśarip-perumbaṇaikkāraṇukku perumakkaḷ aruḷār=perra-

154 du oru illa-vaḷāvum iraṇḍu-māch-cheyum or puñjaiu-

155 m perrāṇ ivai युद्धकेसरि p-Perumbaṇikāraṇ-eḷuttu

Translation

(Verse 1) Hail ! May Śiva, whose head ornament is the cool-rayed (moon), who is the (primeval) cause for the cessation of the sufferings of the devoted, who is beautiful with matted hair of golden hue, and who crushes the mischievous pride of Kandarpa (Cupid), grant you perpetual happiness.

(Verse 2) May the line of Pāṇḍya kings, the cause of rest to (the serpent) Śēsha who is fatigued by bearing the burden of the Earth (on his heads), prosper on this earth to the end of the *kalpa*.

(Verse 3) Victorious is the race of Pāṇḍya kings, the mine of prosperity, whose family priest is the sage (Agastya) born of the pitcher, who stopped the rapidly growing (Vindhya) mountain from (further) growth, and drank all the water of the ocean.

(Verse 4) There was (ruling) at the entrance into the sea a king famed for his matchless prowess, named Pāṇḍya, who, even after the three worlds had disappeared at the end of the *kalpa*, was requested again to rule the worlds by the Creator who created (these) anew, and was born as the splendid son of the moon and named Budha.

(Verses 5 and 6) His son was Purūravas, who crushed the kings of giants by the strength of (his) arm; in his family which had engraved the pair of fish (its crest) on the topmost rock of the lord of mountains (i.e., Mēru); whose (kings) shared with Śakra (i.e., Indra) half of his throne and his necklace; which was the asylum of the universe; which was the husband of the earth; which was everlasting; which in battles defeated completely the powerful enemies of the gods; whose messengers were the gods; who stirred and churned the milk ocean by the mountain (Mandara); the crowning ceremony (of whose kings) was performed by the hand of the pitcher-born (sage Agastya); and which had filled the circle of the earth with supplicants whose hearts were gladdened by the granting of their desires, was born the glorious king Māravarman, whose virtues were praised by the three worlds.

(Verse 7) Bearing on his big serpent-like shoulder the whole circle of this earth, he removed the fatigue of the lord of serpents (i.e., Śēsha), (which had been caused) by the carrying of the earth for a long time.

(Verse 8) He, the patron of the learned, conquered enemy crowds in battles and ascended the scales (*tulā-bhāra*); came out of the nectar womb (of the cow i.e., *Hiraṇya-garbha*); and according to rule, gave away heaps of gold.

(Verse 9) His son was the king called Raṇadhīra, whose prowess was equal to that of the youthful sun and who bore the burden of the earth as sportively as his ancestors wore the necklace of (Indra), the chief of the gods.

(Verse 10) His son was the glorious king named Māravarman, a counterpart of Purandara (Indra); the dear lord of the beautiful lady, earth, whose pair of feet was surrounded by the collection of gems in the crowns of all kings bowing in obeisance; whose friend was truth; whose wealth was prowess; the lord of the goddess of prosperity (*padmāsana*); who was an ornament of learning and good conduct and a depository of sacred knowledge.

(Verse 11) That lotus-eyed Rājasimha, the king of the whole earth, driving away the fear of created beings on earth, ably protected the earth unopposed (after) destroying the allied enemies.

(Verse 12) "Is he Nara (i.e. Arjuna), is he a giant; is he Hara (i.e. Siva); is he the Primeval Man (Vishṇu); is he Śakra (Indra) come with anger?" thus thinking of him in the battle-field, the frightened king Pallavamalla runs away (from him).

(Verse 13) Who being made to be born of the womb of gold (*Hiraṇya-garbha*) and having again ascended the matchless scales (*tulā-bhāra*), was freed of (his) sins

and showered freely (his) wealth on Brāhmaṇas, beggars and temples.

(Verse 14) This (king) Māravarman suitably married the daughter of the Maḷava king of high birth equal to him; and from her was born, for the good of the world, (the king) named Jaṭila almost equal to Skanda, the son of Śiva.

(Verse 15) That king of great strength ruled the earth clearing it of (all) associations of corruption; the foot-stool of his lotus feet was worshipped by the great lustre proceeding from the gems on the crowns of prostrating kings.

(Verse 16) I imagine that he lent (his) virtues to the Kṛita (golden age); (he lent) to the celestial tree its nature, from his hands; to the subjects who sought refuge (in him), his promise of protection; and to the enemy kings on the battle-field, heaven.

(Verse 17) May he be long glorious on earth, king Parāntaka, the son of Rājasiṁha, whose commands are borne on the crowns by rulers of earth.

Tamil Portion

(Line 30) This *praśasti* (Sanskrit) was composed by Varōdayabhaṭṭa who was a performer of all sacrifices (*Sarvakratuyājin*).

(Line 31) Naṟkoṟṟaṇ, a land-holder (*kiḻavaṇ*) of Koṟkai, who never transgressed the path of the Śrutis as interpreted by the highly learned (men) of the division called Pāgaṇūrkūrram,—a well-watered land of extensive paddy fields, where the beetles buzzed on cool buds in groves blooming with the Nāga and the mango (trees), — having completed a (Vedic) sacrifice begun (by him), through (the favour of) the Pāṇḍyādhirāja called Palyāgamudukuḍumip-Peruvaḻudi, who dispersed the crowd of the enemy kings by leading numbers of ferocious elephants (against them), the learned (*kēḷvi*) brāhmaṇas, in presence (of the king) saying "Please hear (O king)" stood in front of the sacrificial hall and blessed that spot to grow in prosperity under the name Vēḷvikuḍi.

(Line 38) The king at once gave it with libations of water and it was since long (so) enjoyed (by his descendants).

(Line 39) Then a Kali king named Kaḷabhraṇ took possession of the extensive earth driving away numberless great kings (*adhirāja*) and resumed the (village mentioned) above.

(Line 40) After that, like the sun rising from the expansive ocean, the Pāṇḍyādhirāja, named Kaḍuṅgōṇ, the lord of the South with a sharp javelin, who wore (the cloak of) dignity and was the leader of an army, sprang forth, occupied (the throne), spreading round him the brilliant splendour of (his) expanding rays (prowess), destroyed the kings of the extensive earth surrounded by the sea together with (their) strongholds and (their) fame, wielded the sceptre (of justice) by terminating by his strength the possession of the lady i.e., Earth under others and established her in his own possession under the shade of (his) white umbrella in the approved manner, who was the king with an army and had the name of Māṇa (i.e., Mānābharaṇa) and destroyed the shining cities of kings who would not submit to him.

(Line 46). Then came his son *Adhirājan* Avanichūḷāmaṇi Māṟavarman, who removed the common ownership of the earth (by making it his own), who was wedded to the goddess (born) of the flower (i.e., Lakshmī), the leader of a faultless army of fighting spearsmen, (who was like or had) the infuriated elephant which destroyed by all (possible) means the power (of enemy kings).

(Line 48) Then came his son, a lovely one and incomparable, the ruler with a righteous sceptre, who enjoyed the earth faultlessly, Cheḻiyaṇ Vāṇavaṇ, Chēndaṇ, the lord of kings who threw weapons (dexterously), who became wellknown by his prowess and who possessed long hands (holding) the bow, and furious elephants.

(Line 51) Then to him (was) born, a son, Arikēsari, Asamasamaṇ Śri-Māravarmaṇ, whose high jewelled crown was adorned with ornamental hangings, who, like the brilliant Sun from the middle of the eastern mountain, came out spreading his rays, causing the quarters to tremble; won the battle at Pāḻi by driving into the fields of battle caparisoned elephants; conquered the ocean-like army of Vilvēli (i.e., Chēra) in the battle of Nelvēli; destroyed the Paravas who did not seek refuge by approaching him, annihilated the race of the people of Kuṟu-nāḍu where crowds of beetles abounded on all sides; won a victory at the battle of Chennilam by driving into battle (a herd of) elephants of strong trunks; conquered many a time during the day, in the terrible batttle-field of Puliyūr of strongly fortified walls, the Kēraḷa king whose matchless sway (extended) over the whole earth together with (his) near relations and their elephants and captured

them alive; marched against, attacked and destroyed unopposed the sea of weapons, and the high mountains (of that country); performed many times on earth (the gifts called) *hiraṇya-garbha* and *tulābhāra*, and gave (the same) with pleasure to Brāhmaṇas and the infirm inviting them to come and assemble.

(Line 62) Then (came) his son King Chaḍaiyaṉ, the lord of Koṅgas, whose javelins were long brilliant and destructive, who was (also called) Teṉṉaṉ, Vāṉavaṉ, Chembiyaṉ, Chōḷaṉ, king of kings, the sweet Karunāṭakaṉ, who with the victorious javelin in his right (hand), fought and destroyed the glory of the ocean-like army that came forth at Marudūr and capturing Āyvēḷ, attacked and destroyed him completely, gained victories in battles at Cheṅgoḍi and Pudāṉkōḍu and brought his (i.e., Āyvēl's) anger to an end; attacked and destroyed the Mahārathas at the great city called Maṅgalapura, where the peacock danced with the cuckoo near tanks perfumed with blooming flowers; removed the word "common property" (with reference to) the earth (bordering) on the roaring sea; ruled the earth pleasantly with the righteous sceptre tempered with mercy, having reached the slopes of the high and permanent mountain (*Mēru*) and cut on the broad face of it the bow, the tiger and the fish.

(Line 71) Then (came) his son Māṟa with the horse-chariot, the king of kings, a member of the Pāṇḍya (Teṉṉavar) family, the proud possessor of the white parasol, who in order to acquire the goddess of the earth, carried in his right hand the awe-inspiring javelin and driving (forth) mast elephants (into the battlefield), defeated straightaway at Neḍuvayal his opponents, who had rushed in great haste (against him) suppressed the rage of those whose minds were filled with anger (against him) at Kuṟumaḍai; destroyed the power of (the enemies) who confronted him at Maṉṉikuṟichchi and Tirumaṅgai; saw the backs of the insubordinate (chiefs) who advanced towards him with an oceanlike army, at Pūvalūr; captured the fiery steeds, the black elephants and the sharp missiles of enemies at Koḍumbāḷūr which had hard ramparts and deep trenches (round it); deprived the splendour of the Pallava (king) with fat horses at Kuḷumbūr and took numberless huge elephants and horses; humbled at Periyalūr the greatness of those who had come to cut him asunder not bearing (to see his greatness); crossed the Kāviri (with its) groves (of trees) and tanks of budding flowers; subjugated Maḷa-Koṅgam with (the help of his) beautiful long bow; proceeded and reached Pāṇḍikkoḍumiḍi of high fortifications, beautiful with the lustre emanating from brilliant gems; prostrated at and worshipped the lotus feet of Paśupati (Śiva); gave away with great pleasure heaps of gold and lustrous gems; contracted relationship with Gaṅgarāja, who wore garlands of sweet-scented flowers; and performing on earth countless (gifts of) *Gōsahasra*, hiraṇyagarbha and *tulābhāra*, relieved the distress of (the Brāhmaṇas) who studied the Vēdas; renewed the palaces and the high ramparts (of the capital towns) named Kūḍal (i.e., Madurai),Vañji (Karūr) and Kōḻi (Uṟaiyūr) and ruled the whole earth (bounded) by the rearing ocean.

(Line 88) Then (came) his son Neduñjaḍaiyaṉ, who appeared in the form of Vishṇu with the threefold power (*śakti-traya* i.e., lordship, counsel and enthusiasm), protecting the earth under his cool white umbrella, well praised by the goddess of the flower (i.e., Lakshmī), the goddess of the earth and the goddess of the tongue (i.e., Sarasvatī); who began his rule so brilliantly that the strength of the lord of Kali was weakened; who, in the battle of Peṉṉāgaḍam (surrounded by) an expanse of water and flowery groves and (situated) on the southern bank of the Kāvēri of blooming flowers and well-watered paddy fields, defeated the Kāḍava (king), who inconsiderately came and attacked (him) with his four-fold big army spread on all sides of the extensive earth girt by the black ocean, and drove (him) into the forest; and who crushing and driving in a fierce battle the Āy-Vēḷ and the Kuṟumbas that came and attacked (him) in great numbers, advanced with fiery spears and gained a victory over them in a battle at Nāṭṭukkuṟumbu (i.e., Kuṟumbunāḍu) (so that they) sought shelter in forests for (their) fortifications; whose long hand holds the bow and whose one word (of command) was accepted by the earth (bounded by) the noisy sea, the Teṉṉaṉ (i.e., Pāṇḍya) and Vāṉavaṉ (i.e. Chēra), Śrivara, the paramour of Śri (i.e., Lakshmi), Puṉappūḻiyaṉ, Śiṉachchōḷaṉ; free from (all) blemish, renowned for good behaviour, master of heroism, who was strong as wind, the foremost of the valiant, whose commands were obeyed, he who equalled Manu, the smasher of heroes, firm as mountain, a Kinnara in music, the abode of mercy, the performer of noble deeds, the enemy of the Kali (Kalippagai), cruel to the wicked, a Pārtha (i.e., Arjuna) in (wielding) the bow, clear in his de-

signs, death to his enemies (Parāntaka), who was the lover of the learned (Paṇḍitavatsala), who had no wants, who was afraid of (committing) sins, who was respected for his virtues (and possessed) an army of battalions (as extensive) as the rising noisy ocean, who kept (his) counsel secret, and who (wore) a high crown covered with flowers and gems, the king of the Nēriyar (i.e., the Chōḷas).

(Line 103) While the third year of the reign of this (King) was current, one (particular) day a bystander having cried out (by way of complaint) at Kūḍal (i.e., Madurai) (the city of) mansions and high ramparts, the king himself at once called him mildly and was pleased to ask him first "what is your complaint". The bystander submitted thus "Oh! Mighty king of powerful army! (the village) called Vēḷvikuḍi included in Pāgaṇūr-kūṟṟam, whose flowery groves touched the sky, was designated Vēḷvikuḍi and was granted through the *kēḷvi* (Brahmaṇs) by your ancestor the great lord known as Palyāgamudukuḍumi-Peruvaḷudi without swerving from the pure (path) prescribed by law, who protected (the earth) girt by the ocean with an army of spearsmen, who never miss (their aim). It has (since) been resumed by the ignoble (yet) ocean-like army of the Kaḷabhras." The king gently smiled and said: "Very well, very well, show the antiquity (of the gift) by a proof (*nāṭṭu*) and receive (it back)". He (the supplicant) showed the antiquity by proof then and there. Thereupon the powerful king, of long arms holding the bow, being overjoyed and pleased to declare "what was granted formerly by my ancestor according to rule, is also granted by Us." and so saying he, of (many) chariots and ocean-like army, gave (it) with libations of water to Kāmakkāṇi Naṟchiṅgaṇ, the headman of Koṟkai.

(Line 118) The four big boundaries of this (village) given in full details are : (the eastern boundary is) to the west of the boundary of Nagarūr surrounded on (all) sides by faultless flower-gardens. The southern boundary of this (is) is to the north of the field (called) Kūḻvandaichey of Kuḻandai and of the banyan tree in the Kaḻandai pond. The western boundary of this (is) to the east of the main mound (*peruppu*) on the western side between the field (called) Maiyiruppaich-chey and faultless Koṟṟaṇputtūr. And the northern boundary of this (is) to the south of the mound on the northern side of (the village of) Pāyal where lotuses, grow in canals.

(Line 124) The land included within the four big boundaries thus described is also given away by us, inclusive of tilling (*kārāṇmai*) and proprietory (*mīyāṭchi*) rights in the same manner as it had been given formerly by our ancestors.

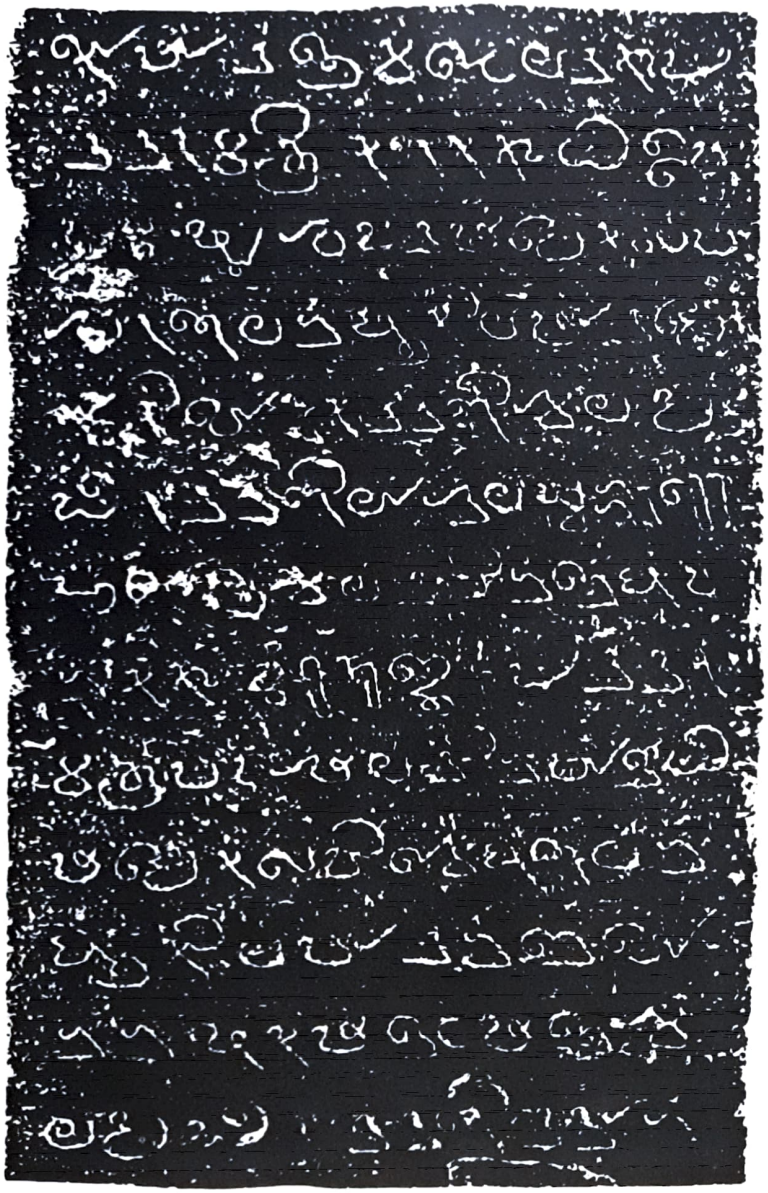
(Line 126) The executor (*āṇatti*) of this (grant) correctly described is Māṟaṅ-Kāri, the crest-jewel, of the Vaidya family entitled Mūvēndamaṅgalappēraraiyaṇ; *Madavikalaṇ*, whose army fought powerfully like a thunderbolt, in battles where machines shaped like wild hogs (*ēṇapporṛi*) were set upon, and killed (the enemies) in (close) fight with (drawn) swords when the kings of the east (Pūrvarājar) possessing clamourous battalions of fighting men rose up, and whose army put to flight with (great) loss in an infantry attack at Ve ṇbai, the Vallabha of a vast army of archers, on the occasion when the excellent daughter of Gaṅgarāja who wore a garland of highly scented flowers (dribbling) honey was secured and offered to Koṅgarkōṇ (i.e., the Pāṇḍya king); who was prince of the race of Karavandapurattavar, who was favoured by the king of kings and possessed a powerful and big army that crushed the pride of those who came to fight being (thither) brought together by (i.e., under the leadership of) kings wearing many bracelets and possessing an army of spearsmen who wielded deadly weapons.

(Line 134) Kāmakkāṇi Chuvaraṇ Chiṅgaṇ, a landholder of Koṟkai, who owns this brahmadēya (Vēḷvikuḍi) reserving for himself one-third of this (village), gave the (remaining) two parts to fifty Brāhmaṇas with libations of water. In this are included the four and a half *paḍāgāras* (of land) of Mūrti Eyiṇaṇ approved by the (village) assembly. And in the part reserved for himself in this (village) he gave with the approval of the (village) assembly four *paḍāgāras* to his younger brothers and six *paḍāgāras* to his younger paternal uncle's children. And the owners of the three parts with their united approval gave four *paḍāgāras* (of land) to the general (Sēnāpati-Ēnādi) alias Chāttaṇ Chāttaṇ, who composed this eulogy (*praśasti*).

(Verse 18) The executor (*ājñapti*) of this (document) was Maṅgalarāja, the very sweet (*madhuratara*) poet (*kavi*) and orator, well versed in the sciences, a Vaidya and a resident of Karavandapura.

(Verse 19) Oh ! Dharma ! A (learned) man must render protection to the deeds of others. Indeed (these

8. Aṇaimalai Inscription of Varaguṇa I



Anaimalai Inscription

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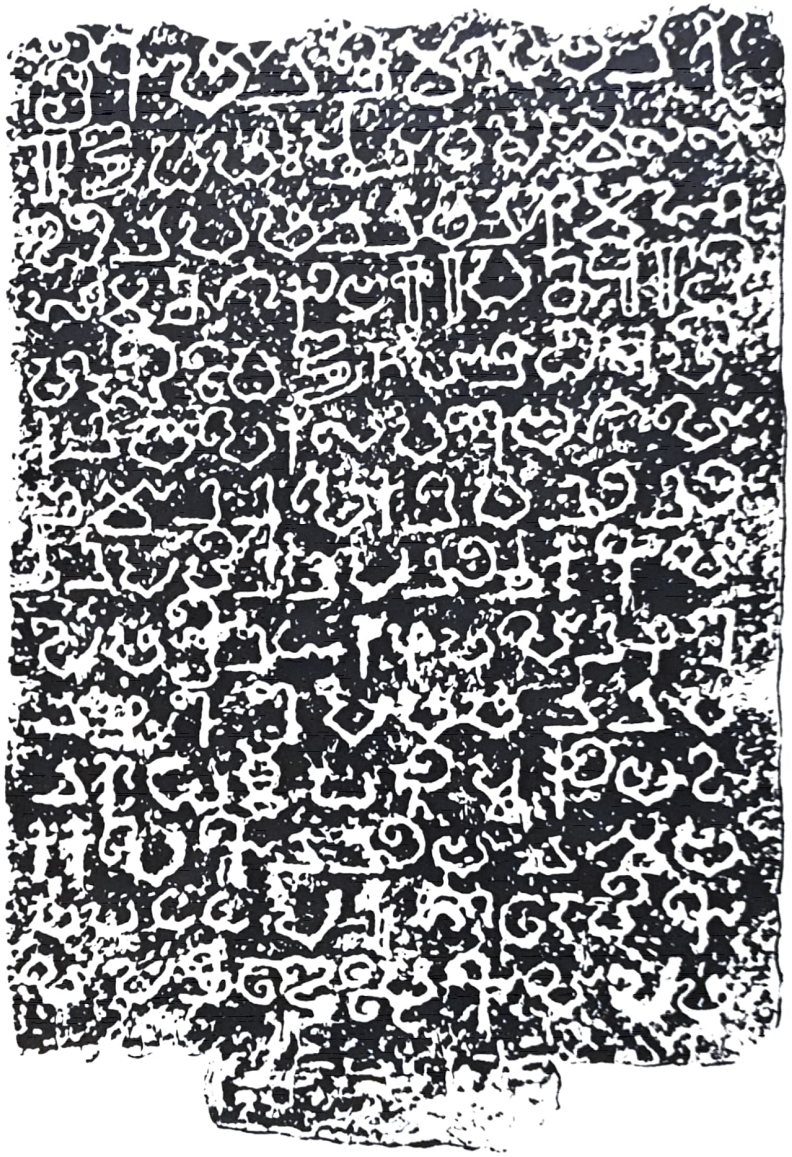
9. Tirupparaṅkuṉṟam Inscription of Varaguṇa I



Tirupparaṅkuṉṟam

Ep. Ind. XXXVI pp. 114–17

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are) the feet acquired by (i.e., on which stands) great fame. The world was all created by Dhāṭṛi (Brahman). Still kings desirous of merit protect the earth.

(Verse 20) To gift is greater than the gift of land; nor is there a greater sin enjoined (on man) than (that of) resuming land (already given).

(Verse 21) Oh ! Gladdener of your race ! He that makes a gift on this earth blesses (his) ten generations past and future; and he that takes away (that which has been given) destorys ten generations past and future.

(Verse 22) To him that robs land given by himself or by others, there is no expiation anywhere except in the dreadful hell.

(Verse 23) Lands have been given away by many. Different kings are ruling (them). The fruit (of protection) belongs to him whose land it happens to be (at the time).

These four are verses in the Vaishṇava-Dharma.

(Line 151) "The flower-like feet of those who protect this (charity) shall be on my crown." The king himself was thus pleased to say and caused a copper-plate grant to be executed at once.

(Line 152) Chuttakēśari-Perumbaṇaikkāraṇ who engraved this (document), and to whom were allotted through the favour of the great men (of the village) one house-site, two *mā* of (wet) field and one dry field. This is the signature of Yudhakēsarip-Perumbaṇaikkā[ra]ṇ.

8. Āṇaimalai Inscription of Varaguṇa I

Provenance : Rock-cut cave-temple of Narasiṁha perumāḷ on the hill, verandah, wall, Āṇaimalai, Madurai District.

Reference : *SII*, XIV, and No. 2

Language : Tamil

Script : Vaṭṭeḻuttu mixed with Grantha

Date : *c.* 770 A.D.

Text

1 Kō Mārañ-Chaḍaiyaṟku U-
2 ttara मन्त्री Kaḷakkuḍi वै-
3 द्य Mūvēndamaṅgala-
4 pēr-araiyaṇ āgiya Mārañ-
5 Kāri ik-kaṟṟaḷi cheydu
6 nīr [tt]=aḷiyādey स्वर्ग्गारो-
7 हण ñ-cheyda piṇṇai ava-
8 ṇukku अनुज nUttara
9 मन्त्रपदam-eydiṇa Pāṇḍi
10 maṅgala-viśai-araiyaṇ
11 āgiya Māṟaṇṇ-Eï-
12 ṇaṇ Muka-maṇḍamañ-che
13 ydu nīṟtt-aḷittāṇ

Translation

(Lines 1-7) After Vaidyaṇ Mūvēṇdamaṅgalap-pēraraiyaṇ *alias* Māṟaṇ-Kāri of Kaḷakkuḍi, the Uttaramantri of King Māṟaṇ-Chaḍaiyaṇ ascended the heavens without consecrating this stone shrine, his younger brother Pāṇḍimaṅgala-viśaiyaraiyaṇ *alias* Māraṇ-Eyiṇaṇ who obtained the position of *Uttaramantra*, constructed the *mukha-maṇḍapa* and got (the shrine) consecrated.

9. Tirupparaṅkuṉṟam Inscription of Varaguṇa I

Provenance : Tirupparaṅkuṉṟam, Madurai Taluk, Madurai District; Rock-out cave temple, pillar in front of the Durgā shrine.

Reference : *Ep. Ind.* XXXVI, pp. 114-17 and plate

Language : Tamil

Script : Vaṭṭeḻuttu mixed with Grantha

Date : Regnal year 6: 773-74 A.D.

Text

1 [।]Kō-Māṟañ-chaḍaiyarku[1]
2 rājya-varsham āṟāvadu chellā-
3 niṟpa maṟṟ=avaṟku mahā-
4 sāmantaṇ=āgiya Karavantapur-ādhi-
5 vāsī Vaijyan Pāṇḍi Ami-
6 rdamaṅgalav-araiyaṇ=āï
7 ṇa Chāttaṅ-Gaṇapati ti-
8 ruttuvittadu tiruk-koï
9 lum Śri-taḍāgamum idaṇuḷ=a
10 ṟam=uḷḷadum [।*] maṟṟ=ava-
11 ṟku dharmma-panni āgiya Na-

1. The contents of the first ten lines of this inscription are also given in Sanskrit (see No. 10).

10. Sanskrit Inscription of Varaguṇa I

Tirupparaṅkuṉṟam

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12 kkaṅ-Koṟṟiyāṟ=cheya-
13 ppaṭṭadu Durggādēvi-kō-
14 ïḷuñ=Jēshṭai-kōïlum [11*]

Translation

(Lines 1-10) Prosperity! When the sixth year in the reign of king Māraṇ-Chaḍaiyaṇ was current, the illustrious shrine and the illustrious tank (were fashioned out (i.e., cut out of the plain rock-by) his (i.e., the king's) *mahā-sāmantaṇ* Pāṇḍi-Amirdamaṅgalavaraiyaṇ *alias* Chāttaṅ-Gaṇapati, a Vaijya and a resident of Karavantapura, Let this pious deed last.

(Lines 11-14) The shrines of Durggā-dēvi and the shrine of Jēshṭai were made (i.e., caused to be excavated) by his (Chāttaṇ-Ganapati's) dutiful wife Nakkaṅ-Korri.

10. Sanskrit Inscription of Varaguṇa I

Provenance : Tirupparaṅkuṉṟam, Madurai Taluk, Madurai District, Rock-cut cave temple, Durgā shrine, lintel.
Reference : *Ep.Ind.* XXXVI, pp. 114-17 and plate.
Language : Sanskrit (verse)
Metre : *Sragdharā*
Script Grantha
Date : Regnal Year 6: 773-74 A.D.

Text

(Verse in Sragdharā metre)

1 श्री तैषे मासे सहस्रत्रितय वसुशतैर्व्वत्सरैर्व्वेद संख्यैस्स-
2 [प्त] त्यायातवत्याम्परमशिखरिणि श्रीमदुत्कीर्य धाम [1] धीमान् सामन्तभीमो गुरु.-
3 .मुरजे राजनि भ्राजमाने षष्टयां (ष्ठ्यां) शंभोः कलौ च व्यधित गणपतिस्थापनां वैद्यमुख्यः

Translation

Prosperity. In the month of Tai in the sixth year when the resplendent reign of the king .....(and when) Kali three thousand eight (*vasu*) hundred (and) seventy four *(vēda)* was current, Gaṇapati, the intelligent Sāmanta-Bhīma, a prominent person (among) the Vaidyas excavated an illustrious abode and arranged for the installation of Śaṁbhu-(in it).

11. Śrīvaramaṅgalam Plates of Jaṭilavarman (Varaguṇa I)

Provenance : Unknown; now in the Government Museum, Madras, Tamil Nadu
Reference : *Ind. Ant.*, XXII, pp. 57-75 and plate.
Language : Sanskrit and Tamil
Script : Grantha and Vaṭṭeḻuttu (respectively)
Date : Regnal year 17 : *c.* 785 A.D.

Text

Sanskrit Portion

Metres : Verses 1, 3 and 5 Śārdūlavikrīḍita; Verses 2 and 4 Mandākrāntā ; Verse 6 Sragdharā

First Plate–Front

स्वस्ति (in the margin)
1 ब्रह्म व्यञ्जितविश्वतन्त्रमनधं वक्त्रश्चतुर्भिर्गृणन् विभ्रद्वालपतंग पिंग-
2 लतरूच्छायज्जटामण्डलम् आद्यन्नाभिसरः प्रसूतिकमलं विष्णोरधिष्ठायु; (ष्ठाय)-
3 कः पुष्णातु प्रमदञ्चिराय भवताम् पुण्यः पुराणो मुनिः [1*] यस्मादाविर्भवति पर-
4 माश्चर्यभूताद्युगादौ यस्मिन्नेव प्रविशति पुनर्विश्वमेतद्युगा-
5 न्ते तर्द्वेशच्छन्दोमयतनुवयोवाहनन्दैत्यधाति ज्योतिः पातु द्यु-
6 तिजितनवाम्भोदमम्भोजनेत्रम् 2_ [2*] अंहस्संघ(ह)तिहारिणोरतिदृढ-
7 म्भक्तिं ययोः कुर्वतामत्रामुत्र च सम्भवन्त्यविकलास्सम्प-

Second Plate–Front

8 न्तयो देहिनाम् उत्तंसाम्बुरुहश्रियं कलयतो याषु (वु) त्तमां-
9 गे लसन्मौलौ नाकसदां पिनाकिचरणौ तौ वश्चिरं रक्ष-
10 ताम् 2_ [3] आहुर्म्मूलप्रकृतिममृतज्यातिषं यस्य देवं यस्या-
11 गस्त्यो विजितनहुषाम्भोधि विन्ध्यः पुरोधाः शश्वद्भोग्या-
12 जलधिरशना येन विश्वम्भरेयं सोयन्दीर्धञ्जयति यश-
13 सा पाण्डरः पाण्ड्यवंशः 2_ [4*] अस्मिन् वासवहारहारिषु महाक-
14 लूपापदुत्तारिषु स्वर्ग्गा-धीश जलेश भारतजयरव्यातेषु यातेष्व-
15 तः जातः पल्लवभञ्जनोपि समरे सर्वक्षमाभृद्बलोन्मर्द्दानीत मदेभ भीमक-

Second Plate–Back

16 टकः श्रीमारवर्म्मो नृपः 2[5*] तस्मात्तारादिनायाद्बुध इव विबुधः पन्म (द्म) नाभादिवाद्या-

17 त्रद्युम्नो द्युम्न धाम्नस्त्रिपुरभिदइवोद्युक्तशक्तिः कुमारः जातो जम्भारिकल्पो

18 जगति जटिलवर्म्मेति विख्यातकीर्त्तिः सर्वोर्व्वीशोरुगर्व्वग्रहदहन विधानाप्र-

Tamil Portion

19 तीपप्रतापः ౨ [6̂] Aṉṉaṇ=āgiya alar-kadir-neḍu-vēr-Reṉṉaṇ Vāṇavaṇ che-

20 mbiyaṇ Vaḍa-varaiy,-iruṅ gayal = āṇai oruṅguḍuṇ-aḍā-oli-keḷu-munnīr-ulagu mu-

21 lud=aḷikkum, vaḷi-keḷu-tiṇi-dōṇ-maṉṉvar perumāṇ=reṉṉ-alar=āḍi tēm=bu-

22 ṇaṟ-kuṟaṭṭi,-ppoṇ-malar-puṟavil Veḷḷūr Viṉṉañ,-che-

23 ḷiyakkuḍi eṉṟ=ivaṟṟut=ṭevvar,=aḷiya= kkoḍuñ-jilai aṇ-

24 ṟukāl vaḷaittum, mā-īrum perum-buṇar=Kāviri vaḍa-karai, Ā-

25 [ẏ*]iravēli Ayirūr taṉṉilum, Pugaḷiyūrun=tigaḷ-vēl=Adiya-

Third Plate–First

26 ṇai, ōḍu puṟaṅgaṇḍ=avaṇ=oli-uḍai-maṇi-ttēr, =āḍal-vem-m [ā]-avai-

27 uḍaṇ kavarndum, Pallavaṇuṅ=Kēr-aḷaṇum= āṅg= avaṟku=ppāṅ-

28 g=āgi,=ppal-paḍai-oḍu pār ñeḷiya = ppavvamm(m)=eṇa=pparand=eḷu-

29 ndu, kuḍa-pāluṅguṇa-pālumm-aṇuga vandu viṭṭ =iruppa, vel

30 paḍai-oḍu mēṟ=cheṉṟ=aṅg,=iruvarai-um-iru-pālumm= iḍar=eyda=

31 ppaḍai viḍuttu,=Kkuḍa-Koṅgatt=aḍaṇ= maṉṉaṇai-kkol-kaḷi-

32 ṟṟoḍuṅ=koṇḍu pōndu, koḍi aṇai-maṇi-neḍu-māḍa-Kkūḍaṇ=madil-aga-

33 ttu vaittuk,-kaṅka*bhūmi*-adaṇ = aḷavuṅ=gaḍi-muraiśu taṇ piyar=araiya,= K-

34 koṅga*bhūmi* aḍi-ppaḍuttu kkoḍuñ-chilai pūṭṭ= iḷivittu,- ppūñjō-

35 lai-aṇi-puṟaviṟ=Kāṇjivāyppērūr pukku,= Ttirumālukk=amarn-

Third Plate–Second

36 d=uṟaiya=kkuṉṟam-aṉṉad=ōr-kō [y*]il=ākki-um, āḷi-munnīṟ=agaḷ=[ā]-

37 ga agal-vāṇatt=agaḍ=uruñjūm, pāḷi-nīṇ-madil parand= ōṅgip-

38 pagalavaṇum=agalav=ōḍum, aṇiy-Ilaṅgaiyil = araṇ-id=āgi, maṇi-

39 y-ilaṅgun=neḍu-māḍa-madil Viḷiñam-aduv= aḷiya=,kkoṟṟa-

40 vēḷai uṟai-nikki veṟṟa-ttāṇai Vēṇ-maṇṇaṇai, veṇṟ=aḷit-

41 t=avaṇ viḷu-nidi-oḍu kuṉṟam-aṉṉa kulai-kkaḷiṟuṅ,=kūnda-

42 ṇ-māvuṅ=kula-dhanamun=naṇ-ṇāḍum-avai koṇḍum, *aravinda-mukhat-*

43 t=iḷaiyavar=ari-neḍuṅ-gaṇṇ-ambugaḷāṟ,=pō r-ṁaindar pulam=ey-

44 dum poṇ-māḍa-neḍu-vīdi,=K*karavandapu*ram polive=eyda=kkaṇṇ-agaṇ-

45 rad=ōr-kall-agaḷoḍu, viśumbu tōyndu mugi= ṟuñjalil=a-

Fourth Plate–First side

46 śumb=aṟādav=agaṇ-śeṉṉi,-nneḍu-madilai vaḍiv= amaittum, ēva-

47 m=*ādi-vikramaṅ*gal=ettuṇaiyō-pala cheydu, maṇi-māḍa- Kkūḍa-

48 l pukku Malarmagaḷoḍu vīṟṟ-irundu, *Manu-darśśita-mārgga*ttiṇāl

49 *guru-charitaṁ* koṇḍāḍi,=*kkaṇḍaka-sōdhanai* tāṇ cheydu kaḍaṇ ñā-

50 lam muḷud=aḷikkum, *Pāṇḍya-nāthan paṇḍita-vatsalan vīra-purōgan vi-*

51 *krama-pāragan, parāntakan paramavaishṇavan*= ṟāṇ=āgi=,nniṇṟ-ilaṅgu-

52 m maṇi-nīṇ-muḍi nila-maṉṉava=Neḍuñjaḍ-aiyaṟku, *rājya varsham* pa-

53 diṉēḷāvadu pāṟ=paṭṭu=chchelā-niṟka= ppiṉṉaiyun= *dharmma*mēy taṇakk=e-

54 ṇruṅ=*karmmam*=āga=ttāṇ karudi, *Magadham* =eṉṉun=naṇ=ṇāṭṭuṇ = mahīḍēva-

55 rkku vagukkappaṭṭa, *Śabdāḷi* eṉṉuṅ=*grāma*ttul *Vidyā dēvataiyā-*

Fourth Plate–Second side

56 l virumbappaḍum *Bhārggava-gōtra-sambhūtan Āśvalāyanasūtra-*

57 ttu *Bahvṛijan (chan) Sīḥu-Miśraṟku* magaṇ=āgi *yajña-vidyai*-oḍ=eñ-

58 Jāda-*śāstra*ṅgḷai=kkarai-kaṇḍa *Sūjjaṭa*-Bhaṭṭaṟku = Tteṇ- Kaḷa-

59 vaḷi-nāṭṭu Vēlaṅguḍiyai=ppaṇḍai=ttaṇ paḷam =pē-

60 r nikki *Śrīvara-mamgalam*=eṇa=ppiyar=iṭṭu *brahmadēy*am=ā-

61 ga=kkārāṇmaiyum mīyāṭchiyum uḷḷ=aḍaṅga sarvva-

62 *parihār*am=āga=nnīrōḍ=aṭṭi=kkuḍukkappaṭ ṭadu [11*] maṟ-

63 r=idaṇ peru-nāṇg=ellai [1*] kīḻ-ellai Nilaikāṇima-

Fifth Plate–First side

64 ṅgalatt=ellaikkum Miḻandiyaṇkuḍi ellaikkum

65 mēkkun-teṇṇ-ellai Perumagaṟṟūr=ellaikkuṅ= Kaḷḷi-

66 kkuḍi-ellaikkum vaḍakku=maṇṇiya-śīṛ= mmē -

67 l-ellai Kaḍambaṅguḍi ellaikkum Kuraṅguḍi-

68 ellaikkuṅ=kiḻakkum vaḍav-elllai Kārāḷa-

69 vayal=ellaikku= tteṛkumm=ivv-iśaitta pe-

70 ru-nāṇg=ellai agattu=kkalluṅ=gaḷḷiyu = nā

Fifth Plate–Second side

71 ṭṭi maṇṇavaṇadu paṇiyiṇāl vaḍiv=amai-

72 ya piḍi sūḻndāṇ *Pāṇḍya*ṟku *matamgajāddhyaksha*-

73 n Pāṇḍi-iḻaṅgō-maṅgala=ppēr-araiśaṇ =ā-

74 giya Koḻuvūr-kkūṟṟattu=Kkoḻuvūr=chcha-

75 ṅga-n=Śirīdaraṇ [1*] in g=idaṇukk=āṇattiy= ā-

76 y=ttā*mra-śāsanañ*=jeyvittāṇ *vādya-gē*-

77 *ya*-saṁgītaṅgaḷāṇ=maliv=eydiya Vaṇ-Ka-

Sixth Plate–First side

78 ḷandai *Vaidya-kulam* viḻaṅga= ttōṇṟi ma-

79 ṇṇavaṟku *mahā-sāmantaṇ*=āy māṟṟ-araiśarai

80 vali-tulaikkum *Vīra*maṅgala=ppēr-araiśa-

81 ṇ=āgiya *Dhīrataran Mūrtti*-Eyiṇaṇ [1*] maṟṟ= idaṇai=

82 kkāttār=eṇ malar-aḍi eṇ muḍi mēlaṇa e-

83 ṇṟu koṟṟavaṇēy paṇitt-aruḷi=tteṟṟ=eṇa

Sixth Plate–Second side

84 tā*mra-śāsanañ*=jeyvittāṇ ।। ब्रह्मदेयपरिपा-

85 लनावृते नान्यदस्ति भुवि धर्म्मसाधनम् तस्यचापह-

86 रणादृते तथा नान्यदस्ति भुवि पापसाधनम् ।। बहुभि-

87 र्वसुधा दत्ता राजभिस्सगरादिभिः यस्य यस्य यदा भू

88 मिस्तस्य तस्य तदा फलम् ।। न विषं विषमित्याहुर्ब्रह्मस्वं वि-

89 षमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्र पौत्रि-

Seventh Plate–Front side

90 कम् ।। ब्रह्मस्वरक्षणादन्यपुण्यमूलन्न विद्यते तस्यातिलंघ-

91 नादन्यत्पापमूलन्न विद्यते।। Pāṇḍip-Perumbaṇai-kāraṇ ma-

92 gaṇ Pāṇḍip-Perumbaṇaikāraṇ = āgiya अरिकेस-

93 रि eḻuttu

Translation

Sanskrit portion

(Verse 1) Hail! May that pure ancient sage (Brahmā),—who resides in the primeval lotus, which has sprung out of the tank of Vishṇu's navel, who invokes with his four mouths the sinless Brahman (i.e. the Vēda), which has revealed all sciences, and who bears a mass of matted hair, the colour of which is redder than the morning sun,—maintain for a long time your joy !

(Verse 2) May that extremely wonderful lustre (of Vishṇu),—whose body consists of the Vēda, who rides on a bird, who destroys the Daityas, whose splendour surpasses that of a new cloud (in blackness), who has lotus eyes, from whom this universe springs at the beginning of the Yuga, and into whom it again enters at the end of the Yuga,—protect you !

(Verse 3) May that pair of feet of Pināki (Śiva), which remove all sins, by practising strict devotion to which, perfect success is produced to men in this world and in the next, and which appear to the lotuses (placed) as ornaments on the heads,—(which bear) glittering diadems, —of the gods, —protect you for a long time !

(Verse 4) May that Pāṇḍya race,—which is white with fame, by which this earth, that has the ocean for its girdle, has been perpetually enjoyed, the first ancestor of which is said to be the nectar-rayed god (i.e., the Moon), and the family priest of which was Agastya, who vanquished Nahusha, the ocean and the Vindhya (mountain), —be victorious for a long time !

(Verse 5) In this (race), after those who had deprived Vāsava (Indra) of his garland, who had survived the disaster of the great Kalpa, and who were famous by victories over the lord of heaven (Indra), the lord of the waters (Varuṇa) and Bhārata (Agni) had passed away, was born the illustrious king Māravarman who destroyed also the Pallava in battle, captured terrible armies (*kaṭaka*) of rutting elephants by crushing the armies of all rulers of the earth.

(Verse 6) Just as the wise Budha (sprang) from the lord of stars (the Moon), Pradyumna from the first Padmanābha (Kṛishṇa), (and) Kumara (Subrahmaṇya) (who wears) an active lance from the destroyer of Tripura (Siva), (who is) an abode of lustre, so, from him (i.e., Māravarman) was born (a son), who was renowned in the world by the name Jaṭilavarman, who was equal to Jambhāri (Indra), (and) whose irresistible valour burnt the planet (consisting of) the great arrogance of all the rulers of the earth.

Tamil portion

(Line 19) The lord of kings (who possesses) stout shoulders resplendent with (i.e., expressive of) strength, who is such (as is described above), (who is not only) the Southern king (Teṉṉaṉ), (who bears) a long lance with spreading lustre, (but also) Vāṇavaṉ (the Chēra king) and Śembiyaṉ (the Chōḷa king), who governs in harmony the whole world (surrounded by) the roaring ocean,—by orders (*āṇai*), (which bear on the seal) the great fish (*kayal*) (banner which flutters on) the northern mountain (i.e., Mēru), — bent, on that day the bent bow, so that the enemies might be destroyed at these places:— Viṉṉam, Cheḷiyakkuḍi and Veḷḷūr, (situated) in the borders (full of) the golden flowers of kuṟaṭṭi plant near the sweet waters.

(Line 24) Having seen Atiyaṉ (who wore) a resplendent lance, turn to flight at Ayirūr, (at) Pugaḷiyūr and at Āyiravēli (situated) on the northern bank of the Kāviri, (which has) abundant waters (and which is) rich (in) fields:— (he) seized his (the enemy's) chariot (adorned with) sounding bells, along with a troop of horses (which were) fierce in battle; when the Pallava and the Kēraḷa (kings), having become his (the enemy's) allies, swelled and rose like the sea with numerous armies so that the earth trembled, and when the western and eastern wings (of the army) joined, and were encamped (together), (the king) advanced against (the enemy) with a troop of spearmen and despatched a detachment, so that disaster befell both of them on both wings; captured the powerful king of Western Koṅgu, along with (his) murderous elephants; placed him within the walls of Kūḍal (i.e., Madurai), which had jewel-like and spacious halls decorated with banners, subdued Koṅgabhūmi, so that the noisy drum was sounding his fame into the borders of Gaṅgabhūmi; unfastened the string of the bent bow; entered Pērūr on the bank of the Kānchi (river) situated in a woody region (that was) beautified by flower gardens; and built a temple resembling a hill to Tirumāl (i.e., Vishṇu) (in which he) might joyfully abide.

(Line 36) (He) unsheathed, the victorious weapon, in order to destory (the town of) Viḷiñam, which has the sea (*munnīr*) for (its) ditch, whose strong and high walls which rub against the inner part of the receding sky, rise so high that the sun has to retire in his course, which is (as strong as) the fort in the beautiful (island of) Ilaṅgai (Laṅka), and whose lofty halls and walls are resplendent with jewels, conquered and destroyed the Vēḷ king who had a victorious army, and took possession of murderous elephants resembling hills, horses with manes, the family treasures and the fertile country, along with the magnificent treasures.

(Line 42) (He) built, along with a broad stone ditch, a lofty wall whose top never loses the moisture (caused by) the sky coming in contact (with it), and the clouds resting (on it), so that the town of Karavandapuram might get resplendent, which has beautiful halls and long streets, (where even) warriors are afraid of the arrow (-like) pointed and long eyes of women with lotus faces.

(Line 46) Having achieved these and many other similar conquests, having entered (the city of) Kūḍal (which has) a hall of jewels, being seated (on the throne) along with the goddess of the flower (i.e., Lakshmī), having followed, (like his) father, the path pointed out by Manu and having himself performed the uprooting of thorns (i.e., rebels), (he) is protecting the whole world (surrounded by) the ocean.

(Line 50) While the seventeenth year of the reign of (this) Neḍunjaḍaiyaṉ,—the king of the earth (who bears) of a high crown (on which are set) jewels of permanent lustre, who is the lord of Pāṇḍyas, is fond of learned men, is the foremost of heroes, is very brave, is the destroyer of enemies and the most devoted follower of Vishṇu, — was current:

(Line 53) Then; having considered that charity was always his duty, (he) gave, with libations of water, (the village of) Vēlaṅguḍi in Teṇ-Kaḷavaḷi-nāḍu,—having cancelled its former name form old times, and having bestowed (on it) the (new) name of Śrīvara- maṅgalam, as a *brahmadēya* and with all exemptions (*parihāra*), including cultivating rights) (*kārāṇmai*) and proprietory rights (*miyāṭchi*)—to Sūjjaṭa-Bhaṭṭa, who was the son of Sīhu-Miśra, who had thoroughly mastered all the *Sāstras* along with the knowledge of sacramental sacrifices, who was born in the Bhārgava-*gōtra*, (followed the) Āśvalāyana *sūtra*, and was a Bahvṛicha, who was loved by the goddess of learning, (and who resided) in the villlage called Sabdāḷi, which had been apportioned to the Brāhmaṇas from the good country called Magadha.

(Line 62) The four great boundaries of this (village are)—The eastern boundary (is) to the west of the boundary of Nīlaikāṇimaṅgalam and of the boundary of Miḷandiyaṇkuḍi; the southern boundary (is) to the north of the boundary of Perumagaṟṟūr and of the boundary of Kaḷḷikkuḍi; the western boundary (possessing) permanent beauty, (is) to the east of the boundary of Kaḍambaṅguḍi and of the boundary of Kuraṅguḍi; the northern boundary (is) to the south of the boundary of Kārāḷavayal.

(Line 69) Having set up stones and planted milkbush (*kaḷḷi*) on the four great boundaries thus described, Chaṅgaṇ Śiridaraṇ (i.e., Śrīdhara) *alias* Pāṇḍi-Iḷaṅgōmaṅgalap-pēraraiśaṇ of Kōḻuvūr-kūṟṟam, and the overseer of the elephants of the Pāṇḍya (king), followed, by order of the king, a female elephant, (which was taken round) to determine the boundaries (of the granted village).

(Line 75) *Dhīrataran* Mūrti-Eyiṇaṇ *alias* Vīramanagalappēraraiśaṇ who deprived inimical kings of their strength, who was the great feudatory (*mahā-sāmanta*) of the king, prosperous and whose birth had conferred splendour on the Vaidya race of prosperous Kaḷandai (i.e., Kaḷakkuḍi) replete with instrumental and vocal music,—caused as the executor (āṇatti- *āj̃ñapti*) of this (grant), a copper edict to be drawn up. The king himself declared :— "The lotus feet of those who protect this (gift), shall rest on my crown," and caused (this) clear copper edict to be drawn up.

(Line 84) There is no means on earth of acquiring merit, except the protection of gifts to Brāhmaṇas; and likewise, there is no means, on earth, of incurring sin, except their confiscation.

"Land has been given by many kings, commencing with Sagara; as long as (a king) possesses the earth, so long the reward (of gifts) belongs to him."

"They declare that poison (itself) is not (the worst) poison; (but) the property of Brāhmaṇas is declared to be (the real) poison. (For), poison (if taken) kills (only) one person; (but) the property of Brāhmaṇas (if confiscated, kills the confiscator) together with his sons and grandsons."

"No other source of religious merit is known than the protection of the property of Brāhmaṇas, (and) no other source of sin is known than transgressing on it."

(Line 91) The signature of Arikēsari, who was the chief drummer of the Pāṇḍya (king) and the son of the (late) chief drummer of the Pāṇḍya (king).

12. Tiruppattūr Inscription of Varaguṇa I

Provenance	:	Tiruppattūr, Rāmanāthapuram District, Tiruttaḷīśvara temple, first *prākāra*, slab.
Reference	:	*SII*, XIV, 9 and plate
Language	:	Sanskrit (verse) and Tamil
Metre	:	*Anushṭubh*
Script	:	Grantha and Vaṭṭeḻuttu
Date	:	Regnal Year 6 + 4 : 788 A.D.

Text

1 स्वस्ति श्री
2 दीपार्त्थं श्रीस्थलीशाय
3 दिनाराणां दशादिशत् [1]
4 पट्टाख्या मारतनया शं-
5 करस्य प्रिया सती
6 Kō-Māṟaṉ-Chaḍaiyaṟku yāṇḍu
7 āṟu edir nāṉku ivv-ā
8 ṇḍu [A]rugandūr-kiḻār magaṇ
9 Mōśi Kaṇḍaṉ-Chaṅgaraṇ pi-
10 rāmaṇi Māṟam-Paṭṭattā-
11 ḷ Tiruppuṭṭūrt-tirut-
12 taḷip-perumāṇaḍigaḷu-

12. Tiruppattūr Inscription of Varaguṇa I

Tiruppathūr Inscription of Maranjadayan

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13 kku nondā-viḷakk-eriya vai-
14 tta kāśu pattu [1*] ivai kātt=eri-
15 ppār=Āyiratt-eḷu-nūṟṟu-
16 var-aḍi=yeṇ talai mēla-
17 ṇa[1] ..... nūṟṟaim. . . .
18 .....

Translation

(Lines 1- 5) Hail ! Prosperity ! Paṭṭā, Śaṅkara's devoted wife and Māra's daughter assigned ten *dināras* to the lord of Śristhalī for a lamp.

(Lines 6-14) The year four opposite to sixth[1], of king Māṟañ-Chaḍaiyaṇ. Ten *kāśu* (were) placed for burning a perpetual lamp for (the deity) Tiruttaḷip-Perumāṇaḍigaḷ of Tirupputtūr (by) Māṟam-Paṭṭattāḷ, the brāhmaṇa wife of Mōśi Kaṇḍañ-Chaṅgaraṇ, the son of the native (*kiḻār*) of Arugandūr.

(Lines 14-18) The feet of the (body called) 'one thousand seven hundred' (Āyïratt-eḷunūṟṟuvar) who shall burn (the lamp by) preserving these (*kāśu*), shall be upon my (i.e., the lady's) head.

13. Hero-stone Inscription of Varaguṇa I

Provenance	:	Kaḷugumalai, Madurai District, slab set up in the Kośakkuḍi street.
Reference	:	*SII*, XIV, No. 31 and plate
Language	:	Tamil
Script	:	Vaṭṭeḻuttu
Date	:	Regnal year 23 : 790-91 A.D.

Text

1 śri Kō Māṟañ-chaḍaiyaṟ-
2 ku yāṇḍu irupattu
3 mūṉṟu avv-āṇḍu Ma-
4 lai-nāṭṭu Chaḍaiyan =
5 Ka[ru]na[nda*]ṇār mēṟ=paḍai[pō]-
6 y Arivi [ū]rk-kōṭṭai
7 aḻitta nāṉṟu chey-
8 du paṭṭār Pernunech
9 churattu Eṭṭi Maṇ-
10 ṇaṇ=āyiṇa Maṅgala-ē
11 nādi uḷ-vīṭṭu-kōyi-
12 ṟ=chēvagar-iruvar [1*] avaga-
13 ḷil=oruvaṇ=Ṟoṇḍai
14 nāṭṭu Pūndaṇmali Vi-
15 ṇaiyan-Toḻu Śūraṇ oruva
16 ṇ Pēreyiṟkuḍich-Chāṭ-
17 ta-Ṉakkaṇ [1*] ivv-iruvaraiyu-
18 ñ=chārtti irupadiṇ kaḻa-
19 ñju poṇ peṟum būmi a-
20 ṭṭik-kuḍu[t]tāṇ Kummaṇa
21 maṅgala[t]tu sabaiyā[r*] kku
22 ..... gala paṭṭa ma-
23 .....[ē] nāḍi [11*]

Translation

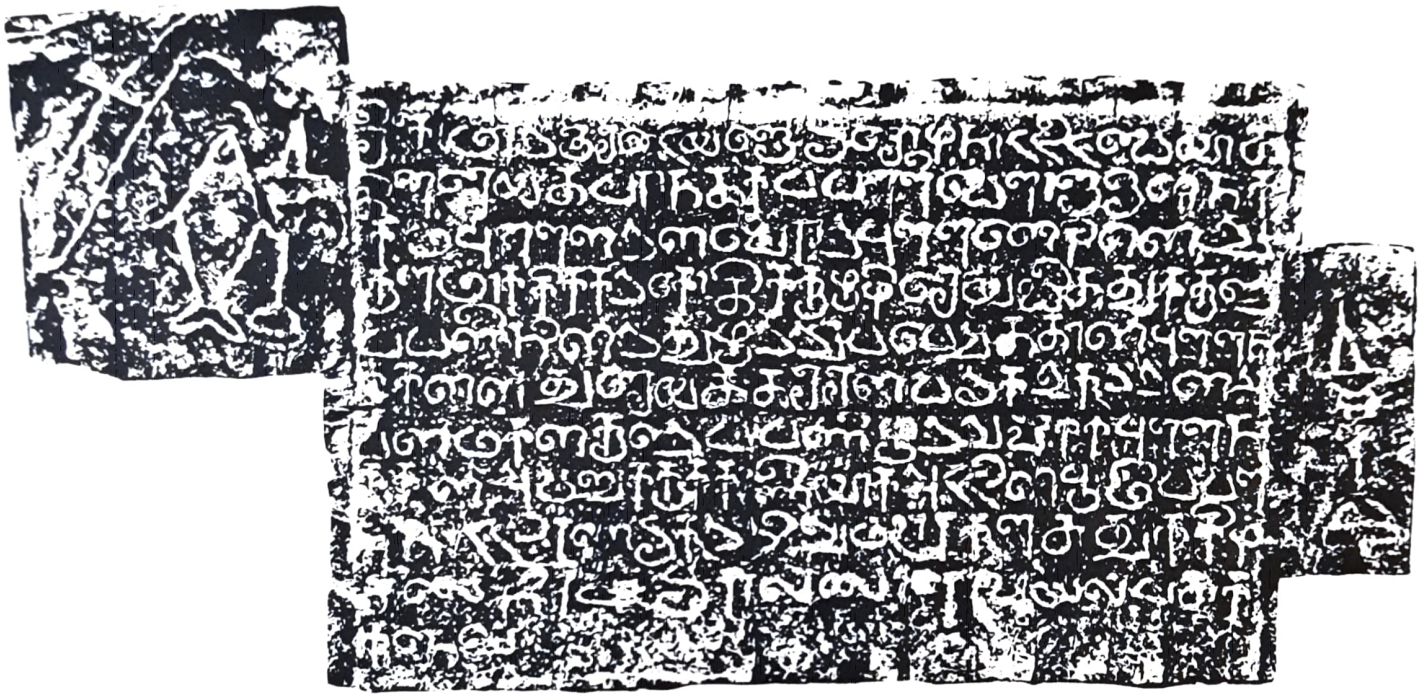
The year twenty three of the illustrious king Māṟañ-chaḍaiyaṇ. In that year two servants of the inner precincts of the mansion of *Eṭṭi* Maṇṇaṇ *alias* Maṅgala Ēnādi of Perunechchuṟam died fighting well after destroying Ariviūrkkōṭṭai when the army (of the Pāṇḍya) marched against Chaḍaiyan Karunandaṇār of Malai-nāḍu. Of them one (was) Viṇaiyan-Toḻu-śūraṇ of Pūndaṇmali in Toṇḍai-nāḍu; one (i.e., another was) Chāttaṇ Nakkaṇ of Pēreyiṟkuḍi..... *Ēnādi*. . . ṅgala . . gave (by libation, land worth twenty *kaḻañju* to the assembly (*sabhai*) of Kummaṇamaṅgalam for the merit of these two.

14. Paḷḷimaḍam Inscription of Varaguṇa I

Provenance	:	Paḷḷimaḍam, Ramanathapuram District, Kailāsanātha temple, wing-stone at the entrance.
Reference	:	*SII*, XIV, 32
Language	:	Tamil
Script	:	Vaṭṭeḻuttu
Date	:	Regnal year 26 : 793-94 A.D.

1 This is considered to be a mistake for 4+6 (*S.I.I.*, Vol. XIV. No. 9), the combination occurring in some other inscriptions (see below under Varaguṇa II). But this and No, 10 above are dated in the base year of 6. Palaeography also supports our conclusion that these two inscriptions belong to Jaṭilavarman Parāntakaṇ *alias* Varaguṇa I.

15. Rāmanāthapuram Inscription of Varaguṇa I



Rāmanāthapuram Inscription

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Text

1 Srīmat Kō Māṟaṅ-Chaḍaiy. . .
2 irupatt-āṟu ivv-āṇḍu Veṇ
3 k-Kuṟaṇḍit-Tiruk-Kāṭṭāmpaḷḷi . . .
4 tiṅgaṭ-padi-nāḷi-neykku. . .
5 nīlakkuḍi-nāṭṭuk-Kuṇṇūrch-chā . . .
6 ṅ-Guṇattāṇ aṭṭiṇa āḍu-nūṟu

Translation

(The Regnal Year) twentysix of the illustrious king Māṟaṅ-Chaḍaiyaṇ. In this year one hundred sheep (were) endowed (by) Chāttan Guṇattāṇ of Kuṇṇūr[1] in [Karu] nīlakkuḍi-nāḍu, (to provide for) ten measures of clarified butter per month (to the deity) of Tirukkāṭṭāmpaḷḷi at Kuṟaṇḍi[2] in Veṇ [bu]-nāḍu.

15. Rāmanāthapuram Inscription of Varaguṇa I

Provenance : Rāmanāthapuram, Dindigal Taluk, Anna District Boulder in the village.
Reference : *SII*, XIV, 26, *SITI*, II, 1090, eye-copy; Ep. Ind, XXXII, pp. 269 ff and plate.
Language : Tamil
Script : Tamil
Date : No regnal year. *c.* 810 A.D.

Text

1 Śri [1*] Kō Māṟaṅ-Chaḍaiyaṇoḍu Śoḷa-nāṭṭ-
Iḍavai yāt-
2 tirai cheyda Parāntakap-paḷḷivēḷāṇ[3]=āiṇa Nak-
3 kam-Puḷḷaṇ=ṟaṇ pērāṟ-Puḷḷaṇ-ēri eṉṟu
4 kuḷam-ākkik = kaṟ-kōdik = kumuḷi cheyvittuk = kuṟai-
5 p-paṇi niṉṟadu muṟṟup=peṟuttāṇ Puḷḷa-Na-
6 kkaṇṇa (ṇ=a)du cheyda tachchaṇ Vāḍugaṅ-Kūṟṟaṇ [1*] -a
7 vaṇ magaṇ kuṟaip-paṇi muṟṟuvikka Puḷḷa-Na-
8 kkaṇ avaṇukkuk=kāṇiy=aga aṭṭiṇa pūmip-Paḷ-
9 ḷi-nāṭṭ-iraṇḍu kūṟṟilum ūr-kū(ku)ḷattuk-kīḻ
10 talai-nīr-pāḍu-kāll-orō-vayal padak-
11 ku nel[4] [11*]

Translation

Prosperity! Parāntakap-paḷḷivēḷāṇ *alias* Nakkaṇ-Puḷḷaṇ (who) travelled i.e., he went on a military compaign) to Iḍavai in the Chōḷa country along with Māṟaṇ Chaḍaiyaṇ, having caused a tank to be made in his name as Puḷḷaṇ-ēri, a stone revetment and an outlet, the work was stopped while incomplete; Puḷḷaṇ Nakkaṇ caused it to be completed. The mason who did it (was) Vaḍugaṇ-Kūṟṟaṇ. His son having completed the incomplete work, land was given as kāṇi to his son (by) Puḷḷaṇ Nakkaṇ (i.e., a field each in both the subdivisions of Paḷḷi-nāḍu (sowable with a) padakku of paddy irrigated by the water at the headworks under the tank of the village.[4]

16. Chiṇṇamaṇūr Plates of Varaguṇa I

Provenance : Excavated at the Kitchen-site of the Perumāḷ temple at Chiṇṇamaṇūr, Madurai District.
Reference : *SII*, III, pp. 441 ff and plate
Language : Sanskrit (verse) and Tamil verse and prose
Metres : *Anushṭubh* 1-4; *Viruttam* Lines 1-28
Script : Grantha and Vaṭṭeḻuttu
Date : Date lost. (771-811 A.D.)

Text

First Plate–Second side

1 पत्मा (दमा) भुजपरिष्वंगप्रमदोत्पुळकायुधी धी [1̂] विद्यायशोविभूती-
2 र्न्नः (नः) पुष्णातु पुरुषोत्त[मं] 11[1] अन्वयस्सुचिरं स्थेयादमृतां-
3 शुसमुद्भवः [1] सुरारिदर्प्पहन्तारो नरेन्द्रा यत्र जज्ञिरे 11 [2̂] अमृत

1. Kuṇṇūr in Srivilliputtur Taluk of the same District.
2. Kuṟaṇḍi is near Palḷimaḍam. The original location of the stone was a Jaina shrine, now non-existent.
3. See No 30 below for the predecessor and successors of this chief.
4. contra *S.I.T.I.*, Vol. II, No. 1090 and eye copy, p. 543. The reading in lines 8-9 is Palli-nāḍu and not Panni-naḍu. This passage has been interpreted as follows : Nakkaṇ-puḷḷaṇ granted to him as *kāṇi*, land in the two divisions of the Panni-nāḍu and *padakku* paddy per field watered through the channel from the head works of the tank.

4 किरण ṉṉ-aṉvayatti=लाखण्डलṉad=aḷiv=agala[1], समरमुख tt=a

5 सुरगणन्तलai aḷiyach=chilai kuṇittu, vaḍa-var-aiyadu valā

6 ra-chūḷikai maṇik-keṇḍaip-poṛi chūṭṭiyun=, teṉ-varai mi-

7 śaik-ku म्भोद्भवनतु tin-Tamiḻiṛ=chevi kaḷuviyum, हरिहय-

8 नतु हार m pūṇḍu मद्धासन-m-avaṉoḍ -ēṛiuñ=, churi-vaḷaiy-avaṉ-

9 ṛiru-muḍi-miśait-tuṇi pala paḍat=tōḷ-ōchch-ium =[2], ōdam-mī

Second Plate–First side

10 ḷa vēl-eṛindum (m)=ōr-āiraṅ क्रतु ch-cheydum, भूतगण m

11 paṇiy-āṇḍum भुवनतलm podu nīkkiyum, yāṉaiy-āyi-

12 ram-aiyyam-iṭṭum (m)=aparimitam-atiश yaṅgaḷ cheyd=, ū-

13 ṉam-il pugaḻp-पाण्ड्यवंश tt-olōkanāथr palar kaḻi-

14 ndapiṉ, जगद्गीतयशोराशिर्ज्जयन्तवर्म्म ṉ magaṉ-āgip, -pa

15 gaip- भूपr talai paṇippap=परमेश्वर ṉ veḻiṛ(lip) paṭṭu अरिकेस-

16 रि असमसम ṉ अलंध्यविक्रमन् अकालकालṉ,= ne (ṉ=e) ṉat=taṉa-

17 kk-uriyaṉa pala गुणना mam-ulagu=muḻud-ugand = ēttap,-par-ā

18 vaṇipa-kulam=iṛa (ṛai) ñjap=pār-agalam podu nīkki, द्ध(ध) रासुरर-

19 d= iḍar=agala द्ध(ध)नवर्ष poḻidaṛku, va लाह kattiṉ व्रतं koṇ-

Second Plate–Second side

20 ṇḍu तुलाभारm-iṇid=ēṛi, शरण्य ṉ=āy=ulag-aḷittu हिरण्य

21 गर्भm=iru-kāl pukku, गोसहस्र t-ṭuḍakkattuk-गुरुदा-

22 ṉam pala cheydu, वासवṉ pōl vīṛṛ=irundaṇaṉ वसु-

23 धापति मारवर्म्म ṉ [1*] Maṛṛ-avaṛku magaṉ=āgi madi puraiyum-ku-

24 ḍai-nīḻall=a (1,=a)ṛṛam=iṉṛi avaṉi-maṇḍalam-uḍaṉ= ōm

25 bi aruḷ-payandu, कल्पकttin व्रतं koṇḍu कलिकलु-

26 ष्म-aṛa nīkki, aṛpam=allā द्रव्यं koḍutt=avaṉi सुररि-

27 ḍar nīkkik=, karudādu van=edirnda kaḻal-vēndar-uḍa

28 ṉ=aviya, Marudūroḍu Kuvaḷaimalaiyu= matta-vēḻañ=chelav-undich,[3]

Last Plate

1 kkuk=kiḻakkum vaḍav-ellai Koṛṛaṉputtūr Bagavadi-kōïlu

2 kkut=teṛ[ku]m=ivv-iṛai(śai)tta peru-nāṅg-ellaiy-utpaṭṭadu सर्व्वपरिह-

3 हारñ-cheydu kuḍuttum=idaṛk= āṇatti[p]paṭṭān= Aṇḍa-nāṭṭuk-

4 Kuṇḍūrk-kūṛṛattuk=Kuṇḍūr-Uttaramantiriy= āyiṇa Tāyaṇ

5 Chiṅgaṇ[1*] idaṇ puṛaṅ-kāval-eṇ-batt-aiṅ-kalaṅ- kuḍukka padu-

6 du(paṭṭadu)mā(ma)ṛṛ=idaṇaik-kāttār [ta]ṇ (tam) malaraḍi eṉ muḍi mēlaṇa eṉṛu koṛ-

7 ṛavaṇēy paṇitt=aruḷit=teṛṛ=eṇat=tā म्र शासनñ-cheyviltāṇ [1*]

8 स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् [1] षष्टी वर्षसहस्राणि

9 विष्ठायां जायते कृमी ब्रह्मस्वं रक्षणादन्यत्पुण्यमूलन्न विद्यते तस्याति-

10 क्रमणादन्यत्पापमूलन्न विद्यते [11] Pāṇḍip-Per-umbaṇaikāraṇ अरिकेसरि eḻuttu

Translation[4]

(Verse 1) Hail! May Purushōttama (i.e.,Vishṇu) who wears his characteristic weapons and whose hairs stand on end in the rapture of an embrace from the arms of Padmā (i.e., Lakshmī) profusely grant us knowledge , fame and prosperity.

(Verse 2) May the family prosper long, that which is produced from the nectar-rayed (Moon), in which were born kings who crushed the pride of the enemies of gods (i.e, the demons).

1. The 'comma' is introduced at the end of every metrical line of the Tamil Text which is in verse up to line 28.
2. This has been read as *tūṇi pala paḍa*.
3. The portion of the text after this engraved at least in one plate is lost. It is likely to contain details of the king's name, reign etc.
4. This is nearly the same translation as given in the edition of this inscription in *SII*, except in a few sections.

(Lines 3-14) After a number of kings of the Pāṇḍya family of spotless fame (born) in the race of the Moon,—who bent their bow to cut off heads of crowds of *Asuras* on the battle-front in order to prevent the destruction of Ākhaṇḍala (i.e., Indra); who mounted the emblem of the beautiful carp on the adamantine crest of the northern mountain (i.e., the Himalayas); who bathed their ears with the sweet Tamil of Kumbhōdbhava (i.e., Agastya residing) on the southern mountain (i.e., the Podiyil hills); who wore the necklace of Harihaya i.e., Indra) and sat with him on one-half of his throne; who raised (*their*) arms breaking into pieces the ring around his sacred crown; who threw the javelin (in order to make) the sea recede; who performed a thousand sacrifices; exacted service from crowds of goblins; removed the common possession of the expanse of Earth (by kings); who gave away thousand elephants as charity and who did many other astounding deeds — had passed away;

(Lines 14-23) Māṟavarmmaṉ, the lord of earth was seated (on the throne as Vāsava (Indra) — being born as the son of Jayantavarman (Chēndaṉ) covered up by fame sung by the world — the great lord bursting forth causing the heads of hostile kings to tremble; the entire world proclaiming with pleasure his characteristic names such as Arikēsari, Asamasama, Alamghyavikrama and Akālakālan; a host of enemy kings prostrating; removing the common possession of the extensive earth (by other kings); ascended the *tulābhāra* (i.e., scales to offer one's weight in gold) with pleasure with a view to remove, in the fashion of the thunder cloud, the distress of the dēvas on earth (i.e., the brāhmaṇas by) raining gold; ruled the world offering protection to those seeking refuge; entered twice (the womb of) *hiraṇyagarbha* (golden cow) and made many other great gifts beginning with (*gōsahasra* i.e, gift of thousands of cows).

(Lines 23-28) And born as his son—who having protected himself without a flaw the circle of Earth brought under the shade of his moon-like umbrella, who in giving forth benevolence resolved to act in the fashion of the wish-granting tree (*kalpaka*), expelled completely the sins of the Kali (age), averted the misery of the gods of Earth (i.e., Brāhmaṇas) by giving great wealth, who at Marudūr and Kuvaḷaimalai drove rutting elephants (into the battlefield) so that heroes wearing anklets who, unwaringly advanced and attacked, became extinct, who . . . .

Last Plate

(Lines 1-5) . . . . . to the east of . . . . ., the northern boundary (was) to the south of the Bhagavati temple (at) Koṟṟanputtūr (the village) comprised within the thus-described four big boundaries was given away with all exemptions. Its *āṇatti* (*ājñapti*- the executive) was the Uttara-mantṟi, Tāyaṉ Chingaṉ of Kuṇḍūr in Kuṇḍūrk-kūṟṟam in Aṇḍa-nāḍu.[1] The cess towards defence (*puṟaṅ-Kāval*) on this (village) of eighty five kalam (of paddy) was given (to the donor).

(Lines 6-7) The king, saying "the flower-like feet of those that protect this shall be on my crown" himself graciously ordered and had (this) edict on copper-plate executed at once.

(Lines 8-10) Imprecations.

(Line 10) (This is) the writing of Arikesari, son of Pāṇḍi Perumbaṇaikāraṉ.

17. Erukkaṅguḍi Inscription of Śrīvallabha

Provenance : Erukkanguḍi, Sattur Taluk, Ramanathapuram District. Rock in a field to the south of the tank in the village.

Reference : *SII*, XIV, 43

Language : Tamil

Script : Vaṭṭeḻuttu

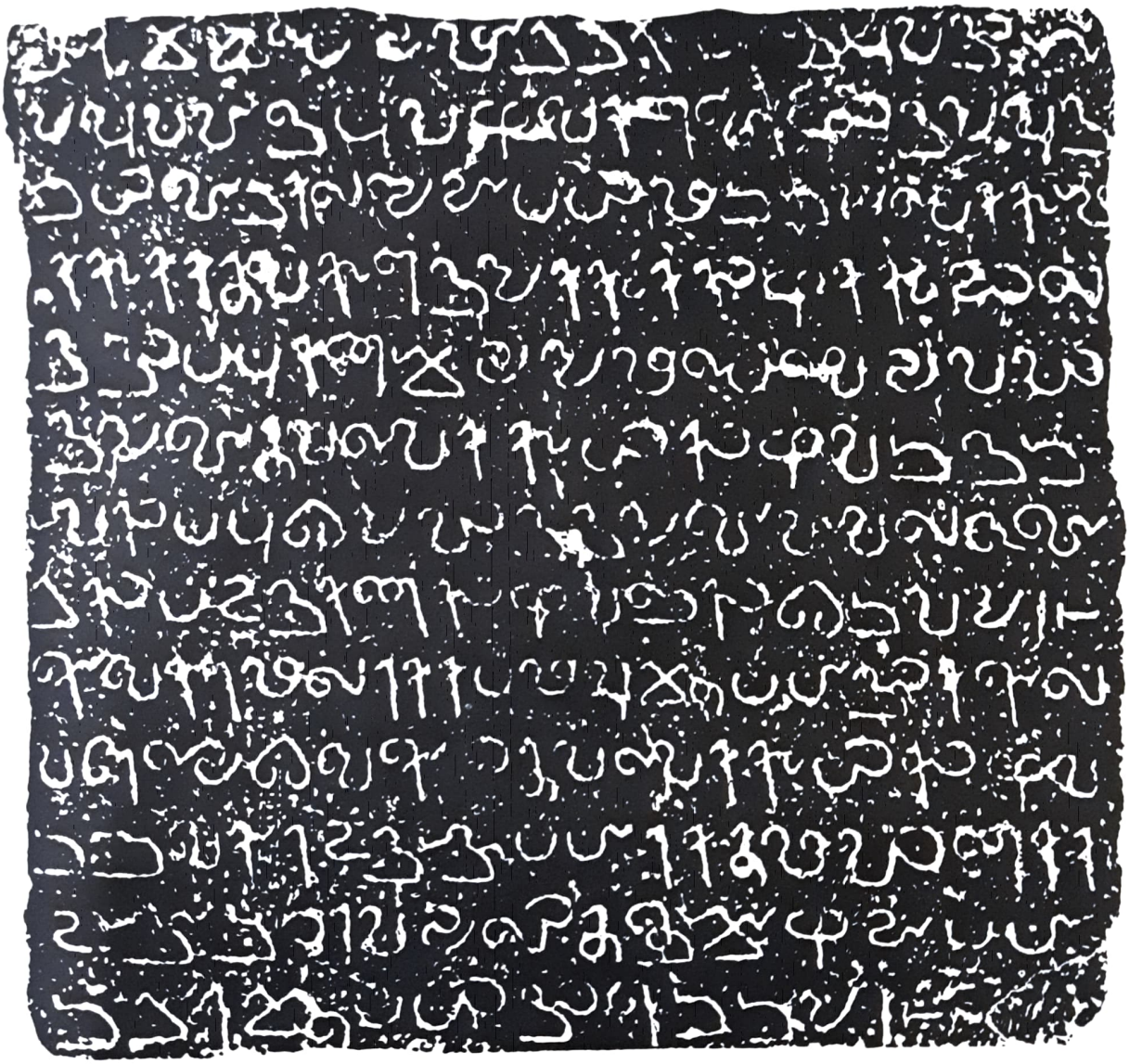
Date : Regnal Year 16 : C. 827 A.D.

Text

1 Śri Kōch-Chaḍaiya-Māṟaṟku yāṇḍu paḍiṉ-ā
2 ṟu [1*] ivv-āṇḍu paḷaṅ-garai iḷittu ada-
3 n-aḍiiṟ=kallu nāṭṭi mannu-maḍaikku mē-
4 kkuk=Karuṅguḷattukkuk=kiḻakku nila-
5 tt-iṭṭu karai cheydu maḍai vaippi--
6 ttu Iruppaikkuḍi kiḻavaṉ taṉ
7 pēr-iṭṭu ēṟuvittadu [! *] ivv-ellaii-
8 ṟ=kiḍanda karai kiḻavan-ēri eṉbadu 11-
9 Koṅg-ār malark-kaḍambu śūṭṭād-ik-Kōl
10 vaḷaiyai eṅgōṉ-Iruppaikkuḍi-Kiḻava--

1. This is roughly the area south of Paḷani in Madurai District.

17. Erukkaṅguḍi Inscription of Śrīvallabha



Erukkanguḍi Inscription of Sadaiyan Maran

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11 ṉ poṅg-ārnda tōṭṭ-ār karumb-iraikku-

12 n-toṇ-ṇīr vayal-iruñ chōḷa-nāṭṭā[1]-

13 ṉ=ṟār chūṭṭudirēn=eṉṟu

Translation

(Lines 1-2) The year sixteen of the illustrious king Chaḍaiya-Māṟar

(Lines 2-7) In this year was caused to be made (by) Iruppaikkuḍi kiḷavaṇ, having demolished the old bund; having laid the (foundation) stone below it, having raised the bund (out of the) soil to the west of the permanent channel and to the east of Karuṅguḷam, having caused a channel to be made naming it after himself.

(Lines 7-8) The bund (including the tank) along this boundary is called Kiḷavaṇ-ēri

(Lines 8-13) Our master Iruppaikkuḍi-kiḷavaṇ-the person hailing from Iruñchōḷanāḍu with long-fed fields teeming with sugarcanes having flourishing stalk says that he will put on a garland on this beautiful (damsel with) bracelets (i.e., the earth) without adorning (her merely) with the sweet-smelling flowered Kaḍambu.

18. Erukkaṅguḍi Inscription of Śrīvallabha

Provenance	:	Erukkaṅguḍi, Sattur Taluk, Ramanathapuram, District. Slab in the bund of the tank in the village.
Reference	:	*SII*, XIV, 44
Language	:	Tamil
Script	:	Vaṭṭeḻuttu
Date	:	Regnal year 18 : *c.* 829 A.D.

Text

1 Andarattiṇōḍ=iyaṅguñ=Chandirāditтar va-

2 ḻit-tōṉṟ[2],=,iṇḍiya—parun-deyvat-tiṟaṟ Pāṇḍiyar palar kaḻi-

3 nda piṉṉai, maṟṟ-avar-tam kulam viḷaṅga vandu toṉṟi maṇ-kāttu-

4 k, =Kuṉṉūr mudal Chiṅgaḷam varai kūḍāda vaya maṉṉarai, viṇṇ-ūrp-puga veguṇḍu veṇ--

5 ṟigaḷēy pala viḷaitta, Teṉṉavar-kō Neḍumāṟaṇ chentaṇik-kōṟ-Chiri Vallavaṇ, Iṉṉ-aruḷāṟ=

6 pal-śiṟappōḍ=Iruppaikkuḍi-Kiḷavaṇ=eṉṉun=takka-sīr naṇ-ṇāman-tāṇ peṟṟa Eṭṭi Chāttaṇ=, tiru--

7 magaḻuñ-chen-naṇ-mālaiyun=tigaḻndilaṅgu-maṇip-pūṇu=,maruviya poṇ-varait-tōḻu= }nirait-te<ngu

8 m varaik-kamugoḍu, karumb-uyaruṅ kalik-kaḻanik-kadirch--chen-neṟ kavari kāṭṭum=. Iruñ-

9 Chāndik-kula maṉṉavaṇ, kūḍaṟkuḍi-nagar-taṉṉoḍu Kuḻattūr-avar kulak-kuriśil, viḷā-maliyum viyaṇ=ṟeruviṟ=Ru-

10 ḷāyūr=avar kuḍit-tōṉṟal, poruppait=tigaḻ maṇi-māḷigai Iruppaikkuḍi-taṇakk=adipadi, kaḷiy-annaṅ=Kiḻai payir-puṇal Ve-

11 ḷiyanguḍi viṟal-āṇḍagai, ñālaṅgaḷiṟ=pugaluñ-chīr=Ālaṅguḍi-adaṟk-iṟaivaṇ, śoṇ-māt-taṇ-Ḍamiḻk-Kūḍaṟ kaṇ=māt-tiṇ palagai

12 miśai, muṉṉ=eḻudiya kuḍit-tōṉṟaṇ=maṇiy-araṇ-malaich- chilamb-a [nna], [ā*] payatta puṇaṇ malgi nāṭṭavarkku vaḻaṅ-chiṟakkum, ...ch-ch a

13 ṟ-ivaitaṉṉoḍu maṇi-maḍandait-tuṟaivaṇē [1*] ech=chamaiya-ttavar-tamakkum=iyalviṇ kaḻ-avirōdam=iṇmaiyiṇ, mūṉreṉṉum payaṇ maṟṟu-

14 ḷ mudal-āgiya darmmattai, eṉṟ-adaṇ chintaiyināl-iyaviṅgaṭk-idu naṉṟ=eṇa, Irukk-ōśai mali Mudal-ūr-Īchchuvaraṇ magiḻnd-uṟaiyun=, tiruk-kō

15 yil-eḍuppittun=Ten-Veḷiyaṅguḍi-nagaruṭ,=kaṟ-ṟūṇ cheyd=ambalattoḍu kaṟai-kaṇḍaṇ-uṟai-kōīlu,=maṟai- karumbu viḷaiv-aṟā aḻag-amainda Kiḻa-

16 vaṇ-ēriyu,=Māṟaṇūrp-peruṅguḻatt-iḻitt=eṟ uvitta Kiḷavanēriyum, porupp-aṇaiya neḍu-māḍam polind-ilaṅga mugi=ṟaṇiyum,=Iruppaikkuḍi vaḻa-nagaruḷ= eḍuppi-

17 tta perumbaḷḷiyum, vaḍiv-amaitt=āṅg= eḍuppitta maṇḍapattōḍ= ambalamum, Vaḷḷaikkuḻatt- iḻitt=ēṟiya veḷḷap-puṇaṟ-Kiḷavaṇ-ēriyum,āṅgaḍaṇ-kaṇ maḍai taṇ-

18 ṇoḍu vāṅg-amainda Pattaṇ-maḍaiyuṁ,= Kaṟ-piḻanda kuḻa- vāyil= amaippitta [iṟ]-paṇambum,= ēr-nūl-iṭṭ-

1. Read *Chōṇāṭṭā* for the sake of metre. (*Veṇbā*)

2. The punctuation mark of comma indicates the end of the metrical line (*Āśiriyam* with mixed *chir*).

eṟuvit = taṇ śīr mēvu Tirumāl-ēriyu,=nīr-iya-
naṟ-pugaḷ-neṟi Naḍai-ē-

19 ēri-taṉṉoḍ= araśaṅguḷamum, vaḷuvāmai iḷitt = ēriṇa Koḷuvūruṅ = Kiḷavaṇ-ēriyum =, tigaḷ-oli nīrp - pugaḷ - maliy - ēriyoḍu śeṅguḷamum -, nāḍi nēr tamakk - illā moḍaṇ-iyaṅgu Mā-

20 ṟaṇ-ēṟiyum, Neṇmali-mā-nagar-taṉṉiṟ =choṇ=mali-śīr-ambalamum, Peruṅguḷaṁ-karai iḷitt-ēṟiya ñeruṅgu-puṇaṟ-Kiḷavaṇ-ēriyu =, maṟṟ-adaṇ-kaṭ=

21 kaṇ-maḍaiyu=maṇi-māḍach-Chiṟuppu ttūrp-, pāḷikkuḷatt-iḷitt-ēṟiya chūḷ-oli-nīṟk-Kiḷavaṇ-ēriyuṅ=, Chāttaṇūrp-peruṅguḷattu, vēppa-maḍai kaṟ-paḍuttum, Ponnāṇ-maḍai tannōḍu Pūṅguṟi-maḍaiy-a-

22 maittum= ,Ālaṅguḍip-peruṅguḷattu maḍai vaittum = adaṇ kuḷa-vāy, Nīlapp-peruṅ-gaṟ-piḷandu śālap-punal= varak-kaṇḍum=, ambalattoḍu Kiḷavaṇ-ēriyuṅ=Kummaṇamaṅ-

23 gallatt-amaittun, -Teṉṉavar-kōṇ chēd-aruḷiya Śrivallava maṅgalattukk=, āṇatti tāṇ-āgiy= adu tirutti vaḷambaḍuttuñ- chīr mēvu vaḷaṅ-gaḷaṇit-Tiru-Nāraṇa-ēri-

24 y=eṇr=, ēr-nūl-itṭṭ=eṟuvitt=idaṇ kuḷavāy cheyvittum-,it--tiṟattāl=āḷ-viṇaigaḷ=iṉṉ-Iru ñjōḷa-naṇ-nāṭṭuḷ,-ettaṇaiyum=tiruttuvittōṇ=I ruppaikkuḍi kiḷavaṇ=eṇa,

25 nilavit = taṇ piyar niṟpach= chol mikka perum pugaḷoḍu,madiyamu=ñāyiṟum pōlap-pati toṟum viḷaṅguga pāriṇ mēlēy ॥-idu

26 Kōch-Chaḍaiya-Māṟarkup-padiṇ-eṭṭām=āṇ ḍ-eḷuduvittadu ॥-

Translation

(Lines 1-13). After many Pāṇḍiyas (equal in) prowess (to the) great god close (to sentient beings) born in the lineage of Moon-Sun that move with the cosmos, passed away - Chiri Vallavaṇ (Śrī Vallabha) of righteous unequalled sceptre - Neḍumāṟaṇ, the lord of the Southerners (who) having been born - to illuminate their race, ruled the earth and achieved many victories by frowning upon the disagreeable (but) strong kings from Kuṇṇūr to Chiṅgaḷam (Siṁhaḷa) making (them) enter the heavens- Eṭṭi Chāttaṇ (who) got for himself suitable special name of Iruppaikkuḍi-lord along with several honours by his (Śrīvallabha's) grace; with shoulders (equalling) the golden mountain, adorned by the goddess of wealth (i.e., Lakshmi), a red good garland and resplendent jewels; the lord of the residents of Iruñjōḷa-nāḍu (to whom) the fly-whisks of good paddy with ripe grains wave from the rich fields (where) full (fruited) coconut trees, limitless (grain-bearing) betel-nut trees and sugar-canes rise up, the king of (among the family called) the big *Śāntikkulam*, the best (leader, of the families of the city of Kūḍaṟkuḍi and the village of Kuḷattūr; the best (among those born) in the families of Tuḷāyūr with broad streets replete with festivities; the lord of Iruppaikkuḍi itself adorned with jewelled mansions equalling the mountains; deserving chief (āṇ) of prowess, of Veḷiyaṇkuḍi with water (producing) crops, that sway the cheerful swans; the lord of good Ālaṅguḍi famed in all the worlds; the best born in the family (whose name was) written formerly on the big strong stone plank at Kūḍal of cool (sweet) Tamil rich with words (i.e. famous); the lord of the jewelled lady of the earth.....I. the people of the *nāḍu* rich with produce . . . full of water, like the cow's milk, as the girdle around the mountain like a jewelled fort - He

(Lines 13-14) holding that his thought about dharma, the first among the three-fold fruits (i.e., *aṟam, poruḷ* and *iṉbam*) since (they) are not disagreeable to people belonging to any religion by their very nature

(Lines 14-24) caused to be constructed a sacred temple (where) the lord resides happily at Mudalūr replete with the sounds of Vedic hymns; the temple for the god with spotted neck (Śiva) along with a hall supported (by) stone pillars at the city of Teṇ-Veḷiyaṇkuḍi, Kiḷavaṇ-ēri set with the beauty of unceasing produce of sugarcane, Kiḷavaṇ-ēri caused to be drawn out from Peruṅguḷam at Māṟaṇūr, the big monastery caused to be constructed in the prosperous city of Iruppaikkuḍi with high mountain-like mansions looking down (on) the clouds, a hall along with a *maṇḍapa* set with (good) form, Kiḷavaṇ-ēri flooded with waters drawn out from Vaḷḷaikkuḷam, pattaṇ-maḍai set well with a channel from that (i.e., Vaḷḷaikkuḷam), . . . set up at the stone aqueduct, Tirumāl-ēri with prosperity caused to be drawn, Arasaṅguḷam along with Naḍai-ēri famous for its water-supply, Kiḷavaṇēri (at) Koḷuvūr caused to be drawn as never failing, lake with tumultous waters at Cheṅguḷam, Māṟaṇ-ēri having no equal (even) by (any standards), a hall praised for its qualities at the big city of Neṇmali, Kiḷavaṇ-ēri with surging waters

drawn out from Peruṅguḷam, stone sluice there, Kiḻavaṉ-ēri with waters resounding and drawn from Pāḷikkuḷam of Chiṟupputtūr with jewelled mansions, Vēppamaḍai built of stone at the big tank at Chāttaṉūr, constructing Pūṅguṟi sluice along with Poṉṉāṉ sluice, constructing a sluice for the big tank at Ālaṅguḍi, seeing to the letting of water well by breaking the blue big rock near the sluice, a hall and Kiḻavaṉ-ēri at Kummaṇamaṅgalam, reclaiming and improving Siri (Śrī) Vallavamaṅgalam bestowed by the lord of the Southerners (i.e., Śrīvallabha-Pāṇḍya) and for which he became the *āṇatti* (*ājñapti* i.e., the executor), excavating Tirunāraṇa-ēri with exceedingly thriving fields along with a sluice-

(Lines 24-26) Let (this person who) caused many works of this nature in Iruñjōḷa-nāḍu prosper on this earth in every place as the Moon and the Sun with great fame couched in numerous phrases so that his name current as Iruppaikkuḍi-kiḻavaṉ may last. This was caused to be written in the eighteenth year of King Chaḍaiya-Māṟaṉ.

19. Chiṉṉamaṉūr Inscription of Śrīvallabha

Provenance : Chiṉṉamaṉūr, Periyakulam Taluk, Madurai District. Lakshmīnārāyaṇa-perumāḷ temple, west wall.

Reference : *SII*, XIV, 78

Language : Tamil

Script : Tamil

Date : Regnal year 46 : 857 A.D.

Text

1 Svasti Srī II-Kōch-Chaḍaiya-Māṟarkku yāṇḍu 46 ivv-āṇḍu Aḷa-nāṭṭu *brahmadēyam* Arikēs-

2 arinallūr *sabhaiyōm* namm-ūr Śrīkaṇḍa-vāy-

2 kkāl-kīḻ bhūmi munnīḍ=āy kuṟuvai viḷaiynda . . . śakkaḷḷ=alladu [vi*]ḷaippār māttāl pattu kāśu taṇḍamum paṭṭu pinnai-

3 yum viḷaikkap-peṟādid=āgavum Iv-vāykkalālk-kīḻ . . . l veṭṭiṉa kaichchappaḍiyē kavar tiṟappad=āgavum Ip-pariś-alladu chey-

4 vār daṇḍappaḍuvad=āgavum Ip-pariśu kaichcham cheydōm *sabhaiyōm* ||-

Translation

(Line 1) The year 46 of King Chaḍaiyaṉ Māṟaṉ - in this year, we the members of the assembly of Arikēsarinallūr a brāhmaṇa village in Aḷa-nāḍu

(Lines 1-3) Those who produce crops . . . other than . . . in the fields producing short term crops from previous times in the land under (i.e. irrigated by) Śrīkaṇṭha-vāykkāl in our village shall pay a fine of ten *kāśu* per *mā* (of land) and further shall not produce.

(Lines 3-4) A twin-branch (kavar) channel shall be opened up according to the agreement recorded (on stone) beneath this channel. Those who do otherwise shall be fined. Thus we, the members of the assembly entered into an agreement

20. Chittaṉṉavāśal Inscription of Śrīvallabha

Provenance : Chittaṉṉavāśal, Kulattur Taluk, Pudukkottai District. Rock south of the rock-cut Jaina temple.

Reference : *SII*, XIV, 45

Language : Tamil

Script : Vaṭṭeḻuttu

Date : (not given)

Text

(in verse *Āśiriya-viruttam* and *Veṇbā*)

1 *Svasti Śrī* Tirundiya perum-pugaḻt-taiva-tarisanatt, arundava-muṇivaṉaip-poruṭ-chelav-aṟaiy-aṟa,

2 . . kkuḷa nilaimai Iḷaṅ-Gautamaṉ=eṇum, valaṅkeḻu tiru-nagar Madirai Āśiriyaṉ, aveṇēy, Pā-

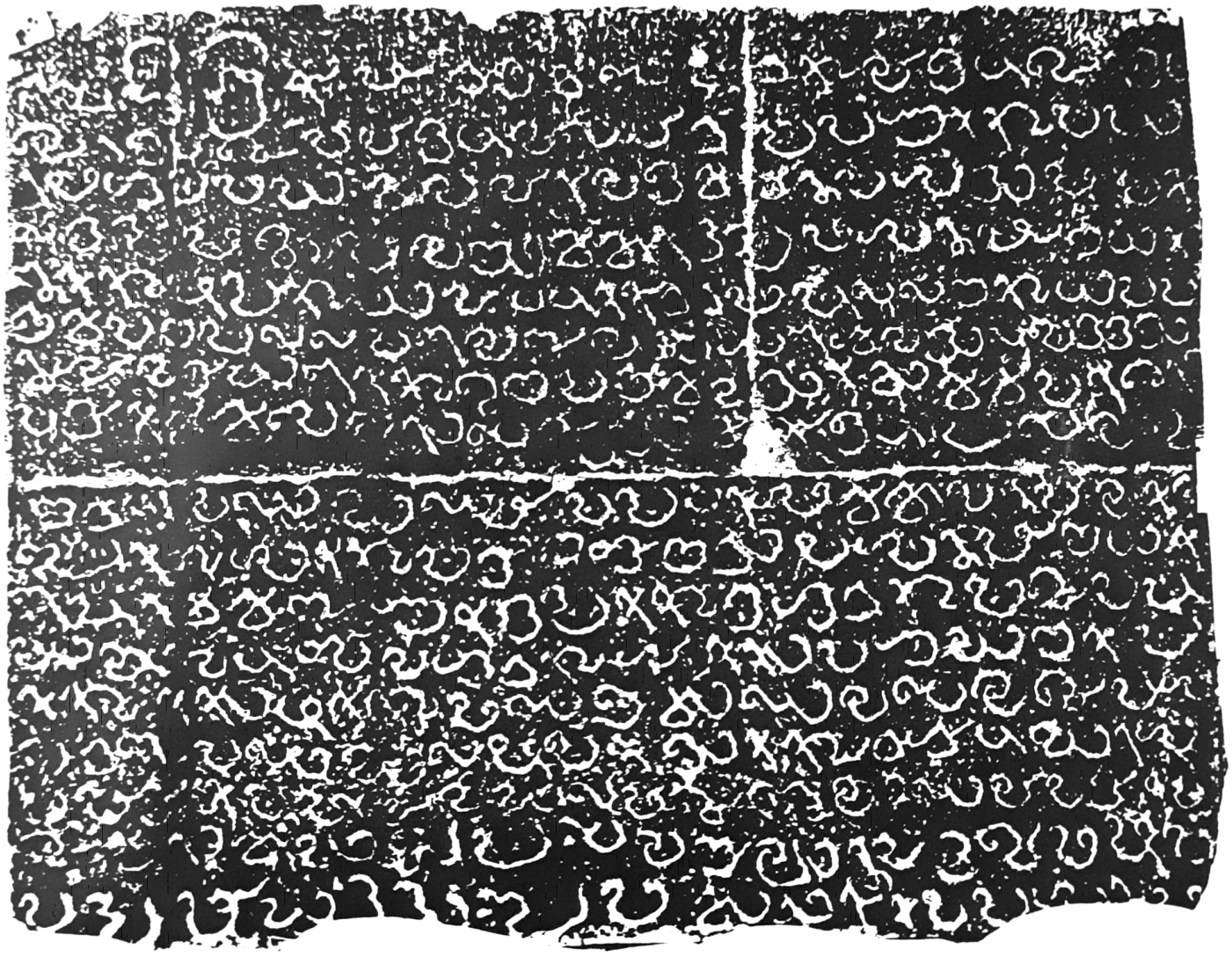
3 r-muḻud āṇḍa Pañchavar-kula-mudal-, ār-kēḻu vai-vēl-Avaṇipaśēkaraṉ, chīr-keḻu-cheṅgōṟ-Chirival-

4 luvaṇukk,=eṉṟ=ip-paḻavuṅ-kuṟi-koḷ=iṇid=av ai, oṇḍiṟal[.....]vaṇiyatt-, Araṇbai-mūdūrk-

5 kaḍi-valam perukkip,=paṇṇ-amar-kōḭl pāṅguṟach=cheyvitt-, āraṇap-pērum mikk=oḻukk-avi

6 kkum, pūraṇa-mālai poḻiyav-ōṅgi, anda. 1....viḷakkiṟk-amaṇaṉ-kāṇiyun,=chā

21. Vijayanārāyaṇam Inscription of Varaguṇa II



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7 tti vayakkaluṅ-guṇa-migu chiṟappiṇ kuṟittu, ...meḻukkup-puṟam=oṟu mūṉṟu māvum, pa-ḻukk=aṟa mu-

8 raiyāl vaḻipaḍuvāṉukk,=araikkāṇi....m= amai[ya]nōkki, Aṉṉalvāïl-Aṟivar-kōïṉ-,

9 muṉṉāḷ-maṇḍagaṅ=kallāley niṟīïk=, kaṇḍōr maruḻuṅ=kāmaru-viḻuch-chīr,-uḻ-

10 loḍu puṟambāl=oḻi-migap=pōkki, maṟṟum= ellāṅ=kuṟṟa=nīkki, Ādivēndar-

11 aṟañ-che-vaḻakk.....māś=aṟa niṟīit,=tiruvēṟṟañ-chey-pāvai-ne-

12 du-tūṇ=oru pa.....nagar-amaittu, nīḍ-oḻi-viḻak-kin=neyppuṟam=āga=eṇa,

13 .....ḍai vayal-oḍeṭ.....kūṟiya vagaiyā=ṉāḍi naṉṟ=amaitta, vaḻiy=aṟavō-

14 ṟku nila-mumm-māch-chey.....aḻiyā vagaiyāṟ = kaṇḍaṇaṇ=e.....kik=koḻ-

15 gaip-pal-guṇattōṇēyIII- Tiṇ ṇi-nalaṇ paṟappich- .....ṟṟeṇaga-

16 .....maṇṇila.śir Madirai Āśiriyaṇ=Aṇṇal-,aga-maṇḍaga-

17 m pudukki āṅg=Aṟivar-kōïl, mugamaṇ-ḍagam-eḍuttāṇ muṇ III-

Translation

(Lines 1-2) Hail ! Prosperity !
The preceptor (Āśiriyaṇ) called IḷaṅGautamaṇ of Madirai, the prosperous and illustritious city, who was in a state of mind having clearly perceived the essence of (from) the sage doing rare penance and having the divine vision, of great faultless fame.
He (i.e., Madirai Āśiriyaṇ)

(Lines 3-8) During the reign of Śrīvallabha (Chirivalluvaṇ) the foremost among the family of Pañchavar (Pāṇḍyas) who ruled over the entire earth augmented the prosperity of the ancient village of Araṇbai; constructed a sweet-aired temple in the proper manner; provided lands Amaṇaṇ-kāṇi and Chātti-vayakkal, well-endowed for pure cooked rice (*oḻukkavi*) according to the scriptures. . . . . full resplendent garland and a lamp; three *mā* (of land) to provide for cleaning (the premises) (*meḻukkuppuṟam*) and half of *kāṇi* (of land) for the priest who worships properly without any flaw;

(Lines 8-9) built of stone the former maṇḍapa of the temple of Arhat (Aṟivar) at Aṉṉalvāyil (i.e. Chittannavāśal)

(Lines 9-10) provided excessive lighting (arrangement) both inside and outside so as to be enchanting to the visitors and also removed all other defects.

(Lines 10-12) set up without fault (a painting ?) depicting the scene of dispensing justice conducted by the Primaeval Monarch (i.e., Mahāvīra ?); raised a . . . with pillars bearing (sculptures of) beautifying damsels;

(Lines 12-15) endowed a field well protected and cultivated to serve as capital for ghee (*neyp-puṟam*) for long-lit-lamp and three *mā* of field to provide for the righteous (*pilgrims*) (coming along this) route—thus arranged in an absolute manner (the teacher) of principles and several (good) characteristics.

(Lines 15-17) . . . . . Madirai Āśiriyaṇ renovated the interior *maṇḍapa* and built the front pavilion (*muga(mukha)maṇḍapa*) of the Aṟivar (Arhat) temple at Aṉṉal (i.e. Aṉṉalvāyil)

21. Vijayanārāyaṇam Inscription of Varaguṇa II

Provenance : Vijayanārāyaṇam, Nanguneri Taluk, Tirunelveli District, Maṇōṇmaṇīśvara temple, south wall
Reference : *SII*, XIV, 17
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 : 863-4 A.D.

Text

1 Svasti Śri [II] Kō-Māṟañ-Chaḍaiyarku yāṇḍu iraṇḍu
2 iraṇḍu[1] ivv=āṇḍu Nāṭṭ-ārṟup-pōkkup-pi
3 ramadēyam Viśaiyanārāyaṇach-charuppēdimaṅga-
4 lattu Maṇōmayaṇ-īchchaurattup-perumāṇ-aḍiga-
5 ḻukku Mudukuḍi-nāṭṭu Koṟṟampuḷḷaṅkuḍip-Pa

1. redundant.

6 ñchavaṉ-Pallavaraiyaṉ=āyiṉa Vēḷ Chendil vaitta ti-
7 runondā-viḷakku oṉṟuñ=chandirādichchavar eri-
8 vad=āgach=chavaiyār-iḍai nāṉ vilai koṇḍu uḍaiya o-
9 ṉṟ-arai vēli nilam=āvadu [1*] Paramē-chchuvara-vāyk[kā]-
10 lukku mēkkum Tāṉtōṉṟip-perumāṉ-aḍiga-
11 l archchaṇā-bōgattukkut-teṟkum ip-pū
12 miyi=naḍuvēy teṟku nōkkip=pōyiṉa kālu-
13 kkuk=kiḻakkum=Aḍaiñjiliy=aḍaiya ivv-o-
14 ṉṟ-arai vēli nilamuṅ=kaṇik-kūṟṟōḍu nīr pe-[1*]
15 ṟuvad=āgavum [1*] in-nilam iṟaiyiliy = āvad= āgavum
16 ip-pariśu vilai uḍaiy[ē]ṉ=āy=irunda im-mup-
17 padu mā ni[1a*]ttilum śiri-Rāgavap-perumā
18 ṉ-aḍigaḷukku vaitta pattu mā [ni]-
19 lamu=nīkki idaṇukkup-
20 pattu mā nilamuñ=chandr-ādi-
21 ttavaṟ=tiru na[n*]dā-viḷakku erikka
22 vaitta (ttēṉ) Pañchavaṉ-Pallavarai [yaṉ=āyi]-
23 ṉa Vēḷ Chendileṉ Maṇōmayaṉ-ī-
24 chcharattup-perumāṉ-aḍigaḷukku [1*]

Translation

(Lines 1-7) Hail ! Prosperity ! The year two (in the reign) of King Māṟaṅ-Chaḍaiyaṉ—in this year I—Pañchavaṉ-Pallavaraiyaṉ *alias* Vēḷ Chendil of Koṟṟampullaṇkuḍi in Mudukuḍi-nāḍu (having) endowed land to the extent of one and a half *vēli* acquired (for) price from the assembly for burning a perpetual lamp, till the Moon and Sun (last), for Maṇōmayaṉ-Īchchurattup-perumāṉ-aḍigaḷ of Viśaiyanārāyanach-charuppēdi (chaturvēdi) maṅgalam, a piramadēyam (brahmadēyam) in (the division of Nāṭṭāṟṟuppōkku

(Lines 9-15) this one and a half *vēli* of land including *Aḍaiñjili*[1] west of Paramēśvara-vāykkāl, south of (land endowed for) expenditure towards worship of Tāṉtōṉṟip-perumāṉ-aḍigaḷ, shall get water (for irrigation) along with (the land endowed as) the learned man's share. This land shall become tax-free.

(Lines 16-24) I Pañchavaṉ-pallavaraiyaṉ *alias* Vēḷ Chendil endowed ten *mā* of land to Maṇōmayaṉ-Īchchurattup-perumāṉ-aḍigaḷ for burning a perpetual lamp till the Moon and Sun (last), having excluded ten *mā* of land endowed for Śiri Rāgavap-perumāṉ-aḍigaḷ out of the thirty *mā* of land which (I) had purchased.

22. Ambāsamudram Inscription of Parāntaka II

Provenance : Ambāsamudram, Ambasamudram Taluk, Tirunelveli District. Tirumūlanātha temple, slab set up in front.
Reference : *SII*, XIV, 27
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year lost, *c.* 865 A.D.

Text

1 स्वस्ति श्री [1*] Kō-Māṟa
2 ñ-Chaḍaiyaṟku yāṉ-
3 ḍu . . . ivv-āṇḍu Maka-
4 ra ñāyiṟṟu Veṇbaikkuḍi
5 nāṭṭu Iḷaveṇbai Kaḍatti-
6 rukkaik-Kāvadiyār Mulḷi
7 nāṭṭu Iḷaṅgōykkudi Tiruchchālait-
8 ṭuṟai niṉṟ-aruḷiṉa Perumāṉ-a
9 ḍigaḷukku nondā-viḷakku o-
10 ṉṟiṉukku niśadam ney urikku
11 mudal keḍāmaip=poḻiūṭṭ
12 ṭuk-koṇḍu eṉṟum ēṟṟik=kā
13 ṇamuṅ=kuttukkāṟpaḍāmaich=
14 cheluttuvad=āga Iḷaṅgō-
15 ykkuḍich-chavaiyār kaiy-
16 yil kuḍutta niṟai kuṟaiyā-
17 daṉa paḷaṅgāśu padiṉain-
18 du [1*] Tiruchchālaitṭuṟait-ti-
19 rumūlattāṉattup-paḍārar-
20 kku Tirunandāviḷakku
21 oṉṟinukku niyadi ne-
22 y uri āga mēṟppaḍi
23 cheluttuvad-āga mēṟp-

1. Aḍaiñjili is the name of the land

24 ḍi kuḍutta niṟai kuṟaiyā
25 da[ṇa] paḷaṅgāśu padiṇai-
26 ndu ēṟṟik=kāśu muppa-
27 du ik-kāśiṇāṟ=poli-
28 yālt=tiṅgaḷ nāḷi ne-
29 yyāgak=koṇḍu tirunandā-
30 viḷakku iraṇḍiṇuk-
31 kum niyada ney nā-
32 ḷiyāga mudal keḍāmai-
33 p=poḷi ūṭṭuk-ko-
34 ṇḍu . . lk-kāṇamuṅ=ku
35 ttukāṟ-paḍāmai cha
36 vaiyār kaṇkāṇiyāgach=
37 cheluttuvad-āga oṭṭi
38 ik-kāśu koṇḍōm I-
39 ḷaṅgōykkuḍi chavaiyō
40 m [1*] chavai paṇikka eḷudi
41 neṇ

Translation

(Lines 1-3) Hail ! Prosperity ! The year . . . of king Māṟaṇ Chaḍaiyaṇ

(Lines 3-18) Fifteen (are) the old *kāśu* not deficient in weight, given into the hands of the assembly of Iḷaṅgōykkuḍi (to provide) for half a measure of ghee daily for one perpetual lamp for the great being pleased to be standing at Tiruch-chālait-tuṟai in Iḷaṅgōykkuḍi in Muḷḷi-nāḍu (by) Kaḍattirukkai Kāvadiyār of Iḷaveṇbai in Veṇbaikkuḍi-nāḍu in the month of Makara in this year, (the ghee) to be supplied, adding permanently and taking from the interest without affecting the principal (amount) along with the fine (in case of default)

(Lines 18-27) Thirty (are) the *kāśu* (after adding fifteen old kāśu not deficient in weight given in the above-mentioned way (to provide) for ghee to be supplied in the above-mentioned way one half of a measure of ghee per day for a sacred perpetual lamp for the Master of Tirumūlattāṇam at Tiruch-chālaittuṟai

(Lines 27-40) We, the chavaiyār (sabhaiyār) of Iḷaṅgōykkuḍi received these *kāśu* having agreed to supply as we the chavaiyār acting as supervisors, one measure of ghee daily to be supplied without default . . . . . (in case of default)[1] for two sacred perpetual lamps at the rate of one measure (per *kāśu*) per month as interest on these *kāśu*

(Lines 40-41) [I] wrote (this) as ordered (by) the assembly.

23. Tillaisthānam Inscription of Varaguṇa II

Provenance : Tillaisthānam, Thanjavur Taluk, Thanjavur District, Ghṛitasthānēśvara temple, central shrine, at the entrance, right side.
Reference : *SII*, V, No. 608
Language : Tamil
Script :
Date : Regnal year 4 : 866-67 A.D.

Text

1 स्वस्ति श्री Kō Mā-
2 rañ-Chaḍaiyaṟku yā-
3 ṇḍu 4 m=āṇḍu Tiru
4 Nettānattu म-
5 हादे vaṟkku Varagu-
6 ṇa-Mahārāja-tiruvi-
7 ḷakkiṇukku Nam-pi-
8 rāṭṭiyār-kai-vaḷi
9 koṇḍa kāśu 200 m
10 Kōṇ Parāṇṭaka-
11 ṇār-kai-vaḷi koṇ
12 ḍa kāśu 100 m Veṇ
13 pa-nāṭṭu-Vēḷā-
14 ṇ-vaḷi kuḍutta kā-
15 śu 120 m=āga ida-
16 nāl niśadi nānā-
17 ḷi ṇey nārāśa-nāḷi-
18 yāl Śrīkōyiluk-
19 kkēy kuṇandu
20 aṭṭuvōm=āṇōm Pa-
21 ṇaiyūr iraṇ-
22 ḍu chēri सभै-
23 yōm

1 See lines 3-18 above for full translation.

Translation

(Lines 1-3) Hail ! Prosperity ! In the fourth year of King Māṟaṇ-Chaḍaiyaṇ

(Lines 3-15) For a lamp (for the merit of or on behalf of) Varaguṇa-mahārāja to Mahādēva of Tirune[y]ttānam 200 *kāśu* received from the hands of the queen (*Nam-pirāṭṭiyār*), 100 *kāśu* received from the hands of King Parāntakaṇār[1] and 120 *kāśu* received through Veṇba-nāṭṭu-Vēḷāṇ

(Lines 15-23) With these (*kāśu*) we, the (members of) big assembly of both the quarters (*chēri*) in Paṇaiyūr will bring and render to the sacred temple four measures of ghee by Nārāśa-*nāḷi*.

24. Tirukkōḍikāval Inscription (I) of Varaguṇa II

Provenance : Tirukkōḍikāval, Kumbakonam Taluk, Thanjavur District Tirukkōṭiśvara temple, west wall

Reference : *SII*, XIV, No. 20

Language } : Tamil
Script }

Date : Regnal year 4 : *c.* 867 A.D.

Text

1 *Svasti Śrī* Iduvum=oru paḷaṅ-kal-paḍi Kō-Māṟaṇ-Chaḍaiyaṟkku yāṇḍu nāṇgāvadu Peraiyūr-nāṭṭu Paṇaiyūr Araiyaṇ Kaḷvaṇ Tirukkōḍikāvil *Mahā*dēvaṟkku nondā-viḷakkiṇukku kuḍutta chempoṇ padiṇ-aiṅ-kaḷañchu I-

2 daṇ paliśaiyāḷ nālu uḷakkum Piḷaiyā-nāḷik-kīḷ va(u)ḷakkiṇṇā(nā)l niśadi uḷakku neyyum=it-taḷikkē kuṇandu archchippārkk=aḷandu kuḍuppōm=āy ippoṇ koṇḍōm Nāraṇakka-chaturvēdi-maṅgalattu *sabhai*yōm

3 Idu paḷaṅ-kal-paḍi Inda *Śrī*vimānattilē ēṟa veṭṭinamaiyil muṃṇ-i-mā(vā) jagam (chakam) veṭṭik-kiḍanda taṇik-kallāl ubhai(pa)yōgam illāmaiyāl adu tavi[r*]ndadu Idu muṭṭil Paṇmāyēś*vararē* kaḍaikkūṭṭap=peṟṟār

1 Parāntaka was the younger brother of Varaguṇa in whose name the record is incised. Parāntaka ruled jointly with Varaguṇa.

Translation

(Line 1) Hail ! Prosperity ! This also is a copy of an old inscription. In the year four of King Māṟan Chaḍaiyaṇ fifteen *kaḷañju* of pure gold (was) given for (a) perpetual lamp to (god) Mahādēva at Tirukkōḍikā (by) Araiyaṇ Kaḷvaṇ of Paṇaiyūr in Pēraiyūr-nāḍu

(Line 2) We, the *sabhai* of Nāraṇakka-chaturvēdimaṅgalam received this gold having undertaken to bring to this temple and measure (into the hands of the worshipping priests one-fourth of a unit (*uḷakku*) of ghee daily measured by (the measuring vessel called) *Piḷaiyā-nāḷi* (equivalent to) four *uḷakku*, out of the interest on this (gold).

(Line 3) This is a copy of an old inscription. Since the stray stone on which this inscription was engraved formerly is useless, it was discarded, as it has been engraved on this *Śrī*vimānam

If this (endowment) fails may the several Māhēśvaras arrange to have (this) carried out.

25. Kuttālam Inscription of Varaguṇa II

Provenance : Kuttālam, Tenkasi Taluk, Tirunelveli District; Kuṟṟālanātha temple, pillar on the north side.

Reference : *SII*, XIV, 4

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 4 : 866-67 A.D.

Text

1 Svasti Śri (11*) Kō-Mā

2 rañ=Chaḍaiyaṟku yāṇḍu

3 nālu nāḷ muṇṇūṟṟu

4 aṟupadu [1*] iññāḷāl

5 Teṇvāra-nāṭṭu

6 t-tiruk-kuṟṟā-

7 lattu bhaṭāra [r*]k

8 kup = Pōḷiyūr

9 [ā] raiyaṇ = āyiṇa

10 Māṟaṇ-Āchchaṇ

11 iravum-paga-
12 lu=muṭṭāme cha-
13 ndr-ādityavaṟ eri-
14 vad-āga vaitta
15 tiru-nondā vi-
16 ḷakku onṟu o[1]

Translation

(Lines 1-4) Hail ! Prosperity ! The three hundred and sixtieth day (in the) fourth year of King Māṟañ-Chaḍaiyaṉ

(Lines 4-16) On this day Pōḷiyūr-araiyaṉ *alias* Māṟaṉ-Āchchaṉ (Ādityan) (gave) one illustrious perpetual lamp to be burnt day and night without fail as long as the Moon and the Sun (last) for lord Śiva (*bhaṭārar*) at the illustrious Kuṟṟālam in Teṇvāra-nāḍu.[1]

26. Tirukkuṟuṅguḍi Inscription of Parāntaka II

Provenance: Tirukkuṟuṅguḍi, Nanguneri Taluk, Tirunelveli District. Stone belonging to the Nambi Temple (now in the Madras Museum)
Reference : *SII*, XIV, 19
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 4 : 867 A.D.

Text

1 Svasti Śrī [1*] Kō Māṟa-
2 ñ-Chāḍaiyaṟku yāṇḍu
3 nāṅgu [1*] ivv-āṇḍu Nāṭ-
4 t-āṟṟup-pōkku brahmadēya
5 m Vaikunda-vaḷanāṭṭu mahā-
6 sabhaiyō[m*] Malai-nāṭṭu Nel-
7 littoḷa Pañchavaṉ-brahmā-
8 ïrājaṉ=āyiṉa Chēndañ-Chāt-
9 taṉukku iṟaiyiliy=āga vi-
10 ṟṟuk-kuḍatta pūmiy=āva
11 du[1*] ivv-ūr Vāsudēva-ērik-
12 kiḻ araimāk-kūṟṟoḍu nīr
13 peṟuvad=āgak=kiḍanda śavaip-
14 poduk-kiḻ-ellai Tiruvaḍi
15 ch-chōmāśiyār aṭṭagattuk-
16 ku mēkkum teṇ[ṇ-e]llai kāṭṭu-
17 k-kuṟi Chēndasvāmi-
18 k-kiramavittach=chōmā-
19 śiyār kalluvich-
20 cha aṟak-kuḷattuk-
21 karaikku vaḍakku[m]
22 mēl-ellai Vāmadē-
23 va-paṭṭar-aṭṭagattu-
24 kkum namm=agav-āṟṟu-
25 [gi]yār aṭṭagatukku
26 m kiḻakkum vaḍa[v-el]-
27 lai kiḻakku niṉṟu mēkku
28 nōkkip-pōnda vaḻi-
29 kkut-teṟkkum iv-
30 v-iśaitta peru-nāṅg-ellai
31 yuḷ naḍuvu kiḍaṇṭa [ni]la
32 m mum-māv-arai araik-k[ā]
33 ṇiyum ik-kūṟṟoḍu nīr
34 peṟuvad=ā-
35 ga kiḍanda ni-
36 laṉ pō-
37 kki . . . .
38 lai Nakkaṉ-ē
39 rik-kuḷa-
40 ṅgaraik-
41 kku mēkku
42 n= teṉṉ-e
43 llai a-
44 raimāk-kū
45 ṟṟiṟ=
46 Kaṇavadi
47 Nārāya-
48 ṇ=eṉṟ-uḷ-
49 ḷach= chey-
50 yil vaḍa-
51 varambu-
52 kku vaḍa-
53 kkum mēl-e-
54 llai Vai-
55 kunda-vaḷāgattukkē-

1 The inscription stops here. Hence the details of the gift are lost. The pillar is no longer traceable.

56 y pōṉa valḷikku kiḷak-
57 kum vaḍav-ellai teṉ
58 vāśalil niṉṟu mēkku
59 nōkki. giṇaṅ=Koṟkai pōyiṇa
60 valḷikku teṟkum ivv-i
61 śaitta peru-nāṉg-ellaiyil naḍuvu
62 kiḍanda nilaṉ mā-gāṇi araik-kāṇi
63 yum ik-kūṟṟoḍu nīr peṟu
64 vad=ăgak=kiḍanda śavaip-podu
65 k-kiḷ-ellai ivaṉēy Em-peru-
66 māṇukku tiru-nondā-viḷakkuk-
97 ku koṇḍu vaichcha kuḷich-cheykku-
68 mēkkum teṉṉ-ellai Kārisuvā-
69 mich=chōmāśi [yār] aṭṭaga-
70 ttiṉ kūṟ-īṭṭukku vaḍakku-
71 m mēl-ellai Nakkaṉ-ērik-ku
72 (ṇ-ērikku)[1] ḷaṅ-karaikku
73 k=kiḷakkum vaḍav-ellai madi-
74 [t]-puṟamēy pōnda peru-valḷikku
75 t-teṟkum [i]vv-iśaitta peru[nā]-
76 ṉg-ellaiyiṉ naḍuvu kiḍanda ni-
77 laṉ kāṇich-cheyyum ēṟṟi
78 ich-chuṭṭap-paṭṭa el-
79 laigaḷil naḍuvu kiḍanda nila
80 ṇ kāley kāṇiyum uṇ-ṇila
81 m=oḷiv-iṉṟikkēy vilai
82 kk-aṟa viṟṟup-poruḷ-aṟak-
83 koṇḍu vilay-āvaṇa ōlai eḷu
84 di viṟṟu nīroḍ-aṭṭik=ku
85 ḍuttōm Vaikunda-vala-
86 ḷanāṭṭu mahāsabhaiōm
87 Pañchavaṉ-brahmādhirājaṉ
88 āyiṇa Chēndañ-Chāttaṇu-
89 kku [11*] ik-kālē kāṇich-che-
90 yyum viṟṟa vilaip-po
91 ru . . .
92 ṭa .
93 iva-
94 ṇ Śrī
95 Kuṟu-
96 ṅgu-
97 ḍi [ni]-
98 ṇṟ-aru-
99 ḷiṇa
100 Em
101 peru
102 māṇu-
103 kku ti-
104 ruv-amu
105 dukku
106 vaichcha
107 ka[ḷa]ñju
108 nūṟṟ-i
109 ru-padum
110 chavai [yō]-
111 [m] vilai
112 p-poru-
113 ḷum i-
114 ṟaip-po-
115 ruḷum=āga
116 ch=chārt-
117 tikkoṇḍu mi-
118 kk-em
119 mil-i
120 sainda
121 vilaip-
122 poruḷ
123 e[l]lā
124 m kaiy-
125 yilē

1. This is redundant

Translation

(Lines 1-3) Hail ! Prosperity ! The year four of king Māṟañ-Chaḍaiyaṉ

(Lines 4-11) The land (which was) sold as tax free to Pañchavaṉ-brahmādhirājaṉ *alias* Chēndaṉ Chāttaṉ of Nellittoḷa in Malai-nāḍu (by us) the great assembly (*mahāsabhai*) of Vaikunda-valaṉāḍu, a brahmadēya of Nāṭṭāṟṟppōkku.

(Lines 11-33) i.e., the common land of the assembly entitled to be irrigated along with the lot of land (to the extent of) half a *mā* under the (ayacut of) Vāsudēva lake—(to the extent of) three and a half *mā* and half a *kāṇi* lying in the midst of the big four boundaries detailed here—the eastern boundary—west of the *aṭṭagam* of Tiruvaḍich Chōmāśiyār; southern boundary—north of (the tank called) the *aṟak-kuḷam* excavated by Chēndasvāmi-kiramavittach-chōmāśiyār of Kāṭṭukkuṟi; western boundary—east of the *aṭṭagam* of Vāmadēva-paṭṭar and the *aṭṭagam* of our Agavāṟṟugiyār; northern

boundary—south of the road going from east to west,

(Lines 34-63) land entitled to be irrigated along with this bit of land—(to the extent of) *māgāṇi* and *araik-kāṇi* lying in the midst of the big four boundaries detailed here—the eastern boundary—west of the bund of the tank (called) Nakkaṇ-ēri; southern boundary—north of the northern bund of the field called Kaṇavadi Nārāyaṇ lying within the bit of half a *mā* (of land); western boundary—east of the road going to Vaikunda-valāgam; northern boundary—south of the road leading to . . . Koṛkai westward from the southern gate,

(Lines 63-77) . . . . common land of the assembly entitled to be irrigated along with this bit of land—land (to the extent of one) *kāṇi* of field lying in the midst of the big four boundaries detailed here - The eastern boundary — west of the field (to the extent of (one) *kuḷi* endowed after purchase for a perpetual lamp to (the deity) Emperumāṇ by this (person); southern boundary north of the bit in the *aṭṭagam* of Kārisuvāmich-chōmāśiyār; western boundary—east of the bund of the tank called Nakkaṇ-ēri; northern boundary—south of the big road along the rampart

(Lines 77-89) (We) the big assembly of Vaikunda-valanāḍu gave along with the libation of water by selling, having written the register (noting) the sale price after selling without further bargain and after receiving without further dues, (this land to the extent of) quarter (of *vēli*) and one-eightieth lying within thus—aforesaid boundaries adding (all these three pieces of land) and without excluding (any bit of) land lying within.

(Lines 89-126) (We) the assembly having received (the sum of) *kaḷañju* hundred and twenty endowed by this (person) for food offerings to our lord (who was) pleased to be (in a) standing (posture) at Śrī Kuṛuṅguḍi, as to make up for sale-money and tax-money . . . .

27. Tirukkōḍikāval Inscription (II) of Varaguṇa II

Provenance : Tirukkōḍikāval, Kumbakonam Taluk, Thanjavur District Tirukkōṭīśvara temple, west wall

Reference : *SII*, XIV, Appendix 1

Language : Tamil

Script : Tamil

Date : Regional year 5 : 868 A.D.

Text

1 *Svasti Śrī* Kō Mā-
2 ṛaṇ Chaḍaiyarkku yā-
3 ṇḍu 5 āvadu Tiruk-
4 Kōḍikāvil *Mahādē*varkku-
5 p-Pērāvūr-ṇaṭṭuk-Kāṛaṇūr-uḍaiyā-
6 ṇ Paramiñakkaṇ vaitta tippōkku-
7 ch-chemboṇ paṇṇiru-kaḷañ-
8 ju ip-poṇṇiṇ paliśaiyā-
9 l tiṅgaḷk-kalaṇēy muk-kuṛuṇi
10 nell= āga āṇḍu padiṇ-kala
11 nellu eṇ-ṇāḷik-kālāl Tiruk-
12 Koḍikāvil Ma*hādē*var-kōyi-
13 lukkē koḍuvandu taḷiy-archchi-
14 ppāṇ-kaiyyiḷ-aḷandu kuḍup-
15 pōm=āṇōṅ=Kañjaṇūr-uḷḷiṭṭa Ma-
16 *hēndra* Ko ....
17 nellum paṇmā*hēśv*arar kaḍai-
18 kkūṭṭap=peṛṛār niśadi nāṇāḷi ne-
19 llāl niśadi tiruvamudu kāṭṭuvi-
20 ppōm=āga ip-pariśu oṭṭi ippo-
21 ṇ paṇṇiru kaḷañjuṅ-koṇḍō-
22 ṅ=Kañjaṇūr-uḷḷiṭṭa Ma*hēndra*-Ko-
23 ṭṭur *sabha*iyōm

Translation

(Lines 1-3) Hail! Prosperity! In the 5th regnal year of King Māṛan-Chaḍaiyaṇ

(Lines 3-8) Parami Ña(Na)kkaṇ of Kāṛaṇūr in Pērāvūr-nāḍu gave 12 *kaḷañju* of pure fire-tested gold to (god) Mahādēva at Tirukkōḍikāvil

(Lines 8-16) We (the members of the) Assembly of Mahēndra-Koṭṭūr inclusive of Kañjaṇūr will make over into the hands of the worshipping priest at this temple for the temple of (god) Mahādēvar at Tirukkōḍikāvil ten *kalam* of paddy

annually measured by eight-unit (*nāḻi*) vessel at the rate of one *kalam* and three *kuṟuṇi* of paddy per month (accruing) as interest on this gold.

(Lines 17-18) The Paṇ-māhēśvaras will oversee . . . . paddy . . .

(Lines 18-23) We (the members of the) Assembly of Mahēndra-Koṭṭūr inclusive of Kañjaṇūr received this gold (weighing) twelve kaḻañju having agreed that we will arrange for the daily offering of sacred food from four *nāḻi* of paddy every day.

28. Lālguḍi Inscription of Varaguṇa II

Provenance : Lālguḍi, Lalgudi Taluk, Tiruchirappalli District Saptaṛishiśvara temple, north wall

Reference : *SII*, XIV, 12-A.

Language and Script : Tamil

Date : Regnal year 4 + 1 : 868 A.D.

Text

1 Svasti Śṛī [1*] Yāṇḍu 4- vadiṇ edir=ām=āṇḍu Iḍaiyāṟṟu nāṭṭut-Tirut-tavat-tuṟai mā(ma) hādēvaṟku Teḷḷāṟṟ-eṟindu veṉṟa Nandip-pōttarai

2 yar kuḍutta paḻaṅ-kāsu 60 ivv-aṟubadu kāśum iñ-ñāṭṭu Nallimaṅgalattu sabhaiyōm ivv-aṟubadu kāśuṅ(śum) Tirut-tavat-tuṟai mahādēvar

3 iḍai koṇḍu nārāya-nāḻiyāl niśadi nāḻi ney oru nondā-viḻakku chandr-āditta val iravum pagalum eriyak-koṇḍu cheṉṟu aḻappōm-āṇō

4 m Nallimaṅgalattu sabhaiyōm Tirut-tavat-tuṟai mahē[hā]dēvarkku aḻavōm=āyil muṭṭil muṭṭ-iraṭṭiyum mūlap-paṭṭa pan-māhēśvara [rē]

5 sabhaiy-āgavum tanitt-āgavum nilaik-kaḻam-uḷḷiṭṭa tāṇ vēṇḍu kōviṇukku pukka 200 iru-nūṟṟup-padiṇ-nā (ā) ṟu kāṇam daṇḍaṁ-iḍa [o]-

6 ṭṭinōm Nallimaṅgalattu sabhaiyōm [11*] idu pan-māhēśvarar Nāṟpatt-eṇṇāyiravarum ira (ira)kshai ॥ - ॥-

Translation

Hail ! Prosperity ! The year opposite to the year 4

The *paḻaṅ-kāśu* given (by) Nandippōttariyar (who) conquered having stormed Teḷḷāṟu, to (god) Mahādēva (of) Tiruttavatturai in Iḍaiyāṟṟu-nāḍu

We the (members of the) *sabhai* of Nallimangalam of this *nāḍu*, having received these sixty *kāśu* from (god) Mahādēvar (of) Tiruttavatturai, will collect, go and measure clarified butter daily measured by *nārāya-nāḻi* for burning one perpetual lamp as long as the Moon and the Sun (last).

If we the (members of the) *sabhai* of Nallimaṅgalam do not measure out to (god) Mahādēva of Tiruttavatturai-failing to measure twice the quantity—will tender the fine of 216—two hundred and sixteen *kāṇam* due to the king as demanded by the revenue authorities (collectively) as *sabhai* or individually (through) the Paṇmāhēśvaras bound to the primeaval deity.

This (is under) the protection of Paṇmāhēśvarar and the Fortyeight thousand.

29. Tiruppattūr Inscription of Varaguṇa II

Provenance : Tiruppattūr, Tiruppattūr Taluk, Ramanathapuram District; Tiruttaḷiśvara temple, north wall.

Reference : *SII*, XIV, 5

Language : Sanskrit and Tamil

Metres : Verse 1, *Anushṭubh*; verse 2, *Sragdharā*

Script : Grantha and Vaṭṭeḻuttu

Date : Regnal year 4 + 1, 593rd day i.e., 6 : 868-69 A.D.

Text

1 स्वस्ति श्री पोळियूरारव्यदेशेस्मिन् पोळियूरे प्रसूतवान् मारनादित्य नामा

2 श्री तेन्नवन् पल्लवाधिपः [1*] दीपन्नित्यप्रदीप्त्यै सिकत-कुटिभव ब्राह्मणेभ्यः प्रदाय

3 चत्वारिंशत्प्रमाणान् शतधृतिचरणोत्भू(द्भू)तवर्ण्णप्रधानः श्रीस्थल्यां कृष्णकाचान् तदुदितभवि-

4 षा वृद्धिदेयेन विप्रैः अर्द्धप्रस्थेन सिद्धयै प्रविहित मकरोत्सुस्थितश्शूलपाणेः ।।।

5 Kō-Māṟaṅ-Chaḍaiyaṟku yāṇḍu nāṇku idaṇ= edir-āṇḍu nāḻ aññūṟṟut-toṇṇūṟṟu mūṇṟu i-

6 n-nāḷāḷk-Koḷuvūrk-kūṟṟattu Mī-kuṇḍāṟṟu brahmadēyam Tirupputtūrt-tiruk-kaṟṟaḷi bha-ṭāraṟkku Pō-

7 ḷiyūr-nāṭṭup-Pōḷiyūrt-Teṉṉavaṉ-Pallavaraiya-n=āyiṉa Māṟaṉ-Āchchaṉ vachcha tirunondā-vi lakku

8 oṉṟu [1*] ida-ṉiṟaiy nūṟṟirupadiṉ palam [1*] idaṟku iravum pagalum muṭṭāmal चंद्रादिन्यval erivad-ā-

9 ga it-tēvar paṇḍārattu chūla-nāḷiyāl niśadi uriy ney aṭṭu ..... *brahmadē*

10 ya Maṇaṟkuḍich-chavaiyār poliyūṭṭ=āgak=koṇḍa kaḷañju 40 nāl ..... chūla-nāḷiyā-

11 l niśadippaḍi muṭṭāmal uriy neyy-aṭṭuvad=āgak=koḍuttāṉ [1*] iva....gat-Tirupputtūr

12 vaṇṇārkku poliyūṭṭ=āgak=kuḍutta ka [ḷa*]ñju oṉṟu [1*] iv-viḷakku .... ṭṭa kaḍava *sabha*iyā

13 raiyum रक्षि ppār श्रीपादम् eṉ शिरस्सि ṉ mēliṇa II

Translation

(Lines 1-4) Hail ! Prosperity ! Māṟaṉ-Āditya Tennavan Pallavādhipa, chief among the caste born of Brahmā's feet and born in Pōḷiyūr in this region called Pōḷiyūr (*dēśa*) having given to the brāhmaṇas Saikatakuṭi (Maṇaṟkuḍi), 40 *kṛishṇa-kāchа* from out of the interest which they yield stipulated (the contribution) by the brāhmaṇas, of half a *prastha* (of ghee) for daily illumination for (the deity) Śūlapāṇi (Śiva having the trident in his hand) well stationed at Śrīsthalī.

(Line 5) The year opposite to the fourth year and day five hundred and ninety three, of King Māṟaṉ-Chaḍaiyaṉ

(Lines 6-8) On this day a perpetual lamp (was) endowed by Teṉṉavaṉ Pallavaraiyaṉ *alias* Māṟaṉ Āchchaṉ of Pōḷiyūr in Pōḷiyur-nādu for the lord of the illustrious stone temple at Tirupputtūr, ā *brahmadēya* in (the sub-division of) Mī-Kuṇḍāṟu in (the division) Koḷuvūrk-kūṟṟam

(Lines 8-11) The weight of this (lamp is) hundred and twenty *palam*. (He) gave 40 *kaḷañju* which the chavaiyār (*Sabhai*) of Maṇaṟkuḍi, a *brahmadēya* took for interest ..... undertaking to measure daily without fail, one half of a measure of ghee by the *chūlanāḷi* of the treasury of this god for buring this (lamp) without fail, day and night, as long as the Sun and Moon last.

(Lines 11-13) One *kaḷañju* was given (as capital) for yielding interest to the washermen of Tirupputtūr ..... The feet of those who protect the *sabhaiyār* bound over to supply ..... for this lamp, shall be on my head.

30. Perumbuḷḷi Inscription of Varaguṇa II

Provenance : Perumbuḷḷi, Dindigul Taluk, Madurai District, Boulder in the outskirts of the village.

Reference : *Ep. Ind*, XXXII, pp. 269 ff and Plate.

Language : Tamil

Script

Date : No regnal year. *c.* 870 A.D.

Text

1 Śrī [1*] Kuḷumbūr=ēṟṟukkup-paṭṭuk=kā . . ta

2 paḷḷivēḷāṉ magaṉ ḷḍavai yāt[tirai]

3 muṟṟuvitta Parāntakap-paḷḷivēḷāṉ=avaṉ [magaṉ Vi]-

4 ḷiñattum=Iḍavaiyu(yilu)n=Tirukkuḍamūkk ilu=महाराज र [Kō]-

5 ch-Chaḍaiya-Māṟaṟkup=paṇi palavuñ= cheydu [mu]-

6 ṟṟuvitta Aṇḍavēḷāṉ Kuṟumbar-Āḍittaṉ [Pu]-

7 ḷḷa-ḷa(Na)[kka]ṉ=avaṉ magaṉ सिंहळराज ..ḷai[el]-

8 lāñ=cheydu ...m Sāḷagrāmattu ... Ayi-

9 rāvaṇam=e[nnu=ma]hā-madaṁ(da)-gajat= tīṇḍip=paḍu-

10 tta Varagu[ṇaमहाराज]ṉukku navā-daśa-gaja-[ṁ] koṇḍu

11 śeṉṟu Śenni[lattu]k=kāṭṭik-kuḍuttup=paṇi pala-

12 vuñ=cheydu Ku[mara]ṉ=eṉṉu . . mattoḍu सन्मान-

13 सत्कार m peṟṟup=piyar na... ma [bā]huv-āṇa pa-

14 ḷḷivēḷā-Nakkam-Puḷḷaṉ-ṟaṇakkuṉ=taṉ maga-

15 ṉukkum जात. . che . . .āḍan Tirumalaikkut=tā-

16 ṇun=ta[ṉ magaṉu]m=irund=aṭṭiṇa [pūmi] veḷ-

17 ḷaṟayiṉ ... ḍu ḍuḷam=idaṉ [kī]ḷ nīr

18 parandu vi[ḷa](ḷai)nda [vayal]

Translation

Prosperity ! Paḷḷivēḷāṉ[1] who saved by dying in the battle of Kuḷumbūr (?); (his) son Parāntakap-paḷḷivēḷāṉ

1 See No. 15 above for more details about the family of this chief.

30. Perumbuḷḷi Inscription of Varaguṇa II

Peremfuḷḷi Inscription

Ep. Ind. Vol. XXXII p. 275

Archaeological Survey of India, Mysore

32. Aivarmalai Inscription of Varaguṇa II

Aivarmalai Inscription of Varaguṇa

Ep. Ind. Vol. XXXII

Archaeological Survey of India, Mysore

(who successfully) completed the campaign (against) Iḍavai, his son Aṇḍavēḷāṉ Kuṟumbar-Āḍittaṉ Puḷḷaṉ-Nakkaṉ who successfully completed several services to Mahārajār Chaḍaiya-Māṟar at Viḷiñam, Iḍavai and the sacred Kuḍamūkku; his son Nakkaṉ-Puḷḷaṉ, having done several services, having brought ninety (?) elephants and made over at Chennilam to Varaguṇa-mahāraja who caused to be killed the great rutting elephant called Ayirāvaṇam . . . at Sāḷagrāmam . . . having done . . . to the . . . of the king of Siṁhala (Ceylon); having received presents and honours along with the name (?) of Kumaraṉ ... and his son . . . . . land given (was) the tank. Veḷḷaṟai—a field yielding and irrigated by water from this.

31. Kumbakōṇam Inscription of Varaguṇa II

Provenance : Kumbakōṇam, Thanjavur District, Nāgēśvara temple, shrine of the goddess, west wall

Reference : *SII*, XIV, 8

Language : Tamil

Script : Tamil

Date : Regnal year 4 + 4 : 870 – 71 A.D.

Text

1 स्वस्ति श्री [1*] Kō Māṟaṉ-Chaḍaiya
2 ṟku yāṇḍu nāṉgu iḍaṉ-eḍi-
3 r nāl-āṇḍu chellāniṟkat-
4 tiruk-Kuḍamūkkiṟ-Ṟiruk-kiḻk-
5 kōṭṭattu bhaṭārarkkup-pālu-
6 neyyum=āṭṭak=Kō-Māṟaṉ-cha-
7 ḍaiyar kuḍutta paśu nūṟṟu mu-
8 ppatt-eṭṭu [1*] iraṇḍu nondā-
9 viḷakk-erikkak=kuḍutta kāśu
10 nūṟu [1*] ip-paśuviṇāl niyada-
11 m pāl [pattu] nāḻiyun= ney
12 .... me ik-kāśināl ne[1]

1 Stops here.

Translation

The year four opposite to the fourth year of king Māṟaṉ-Chaḍaiyaṉ being current, (one) hundred and thirty eight cows (were given (by) king Māṟaṉ-Chaḍaiyar for bathing the lord in milk and clarified butter at the illustrious eastern shrine in the illustrious Kuḍamūkku. (One) hundred *kāśu* (were) given for burning two perpetual lamps. Ten measures of milk daily with (the help of) these cows and ... clarified butter and ... with the help of these *kāśu* .....

32. Aivarmalai Inscription of Varaguṇa II

Provenance : Ayyampāḷaiyam, Palani Taluk, Madurai District; above the natural cave on the hill called Aivarmalai

Reference : *SII*, XIV, 22; *Ep. Ind*, XXXII, pp. 337-38 and plate

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Śaka year 792, Regnal year 8 : 870–71 A.D.

Text

1 Śakara-yāṇḍu Eḻu-nūṟṟut-toṇ-nūṟṟ-iraṇḍu
2 pōṇḍaṇa Varaguṇaṟku yāṇḍu eṭṭu [1*] Guṇavīrak-ku
3 rav-aḍigaḷ māṇākka[r] Koḻu[ma*]ttu[1] Śāntivīrak-
4 kuravar Tiruvayirai Pāriśva-paḍāraraiyum= Iyak-
5 ki avvaigaḷaiyum pudukki iraṇḍukku muṭ-
6 ṭāv-aviyum=ōr-aḍigaḷukku chōṟ-āga amaittaṇa
7 poṇ ain-nūṟṟ-aindu kāṇam [1*]

Translation

Śaka year Seven hundred and ninetytwo having gone, the year eight of Varaguṇa. Śāntivirak-kuravar of Koḻumam,[1] the disciple of Guṇavīrak-kurav-aḍigaḷ, having renovated the Pārśva-paḍārar and (the attending) Iyakki (mother-like) goddess, endowed five hundred and five *kāṇam* of gold for unimpeded cooked

1 This has been read as *Kālattu*. *Kolu* seems to be a better reading.

rice-food (*havis*) to both and for rice-food (*chōṟu*) for one monk.

33. Āḍuturai Inscription of Varaguṇa II

Provenance : Āḍuturai, Papanasam Taluk, Thanjavur District, Āpatsahāyēśvara temple, north wall.

Reference : *SII*, XIV, 7

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 4+1+1+1+1: 870-71 A.D.

Text

1 स्वास्ति श्री ।।। -श्री Kō Māṟaṇ-
2 Chaḍaiyaṟku yāṇḍu nāṇkām-āṇḍi-
3 ṇ edir-ām-āṇḍ[iṇ edi]r-ām-ā [ṇḍi]-
4 ṇ edir-ām-āṇḍin edir-ām-āṇ-
5 ḍu Tiraimūr-nāṭṭu Maruttuva-
6 kkuḍi sabhaiyōm in-nāṭṭu tiruk-[kuraṅg-Ā]-
7 ḍuturai mahādēvar-iḍai.
8 . . . . . .
9 [tā] . . . . ttāl niśadam aṭṭak-kaḍava eṇṇai uri [1*] idu
10 [pa]ṇ माहेश्वर रक्षै ।।

Translation

Hail ! Prosperity ! In the year opposite to the fourth year of the illustrious king Māṟaṇ Chaḍaiyaṇ we, the *sabhai* of Maruttuvakkuḍi, in Tiraimūr-nādu (having received) from the (deity) mahādēva of the illustrious Kuraṅg-Āḍuturai of this division bind ourselves to supply daily half a measure of oil daily by the (measure). This (is) in the protection of the (body called) Paṇmāhēśvaras.

34. Tirukkōḍikāval Inscription (III) of Varaguṇa II

Provenance : Tirukkōḍikāvāl, Kumbakonam Taluk, Thanjavur District; Tirukkōṭiśvara temple, west wall

Reference : *SII*, XIV, 21

Language / Script : Tamil

Date : Regnal year [10] : 872-73 A.D.

Text

1 Svasti Śrī [11*] iduvum=oru paḍi [1*] Kō Māṟaṇ Chaḍaiyaṟkku yāṇḍu [1.].
2 ṟṟūr-nāṭṭut=Tirukkōḍikāvil Śrī Sarasvati-Gaṇapatigaḷukku mūṇṟu-nondā-viḷakk-erippadaṟkku kuḍutta poṇ nūṟṟ-eṇbadiṇ kaḷañju ip-poṇṇiṇ paliśaiyāl niśadi nā . . . .
3 yil aḷandu kuḍuppōm=āṇōm Tirukkōḍikāv=āṇa Kaṇṇamaṅgalattu *sabhaiyō*m [1*] idu paḷaṅ-gal-paḍi [1] inda *Śrī-Vim*ānattilē ēṟa veṭṭiṇamaiyil muṇṇ=i-vāja(cha)kam veṭṭik=kiḍanda taṇik=kallāl ubhai(upa) yōgam=allāmaiyil . . . .
4 idu muṭṭiṟ=paṇ-māy-ēśvarar kaḍaik-kūṭṭap-peṟṟār

Translation

(Lines 1-3) Hail ! Prosperity ! This also is a copy. [In the] [1]th year of king Māṟaṇ Chaḍaiyaṇ (we) the assembly of Tirukkōḍikā *alias* Kaṇṇamaṅgalam will give (by) measuring . . . . daily out of the interest on this gold-hundred and eighty *kaḷañju* of gold given (by) Varaguṇa-mahārājar—gold given for burning three perpetual lamps to (the deities) Śri Sarasvati and Gaṇapati at Tirukkōḍikā in . . . ṟṟūr-nāḍu

(Lines 3-4) This (is a) copy (of an) old stone (inscription). Since the stray stone, (on which) this text (was) lying engraved formerly, is of no use ..... (this inscription was) engraved on this Śri-Vimāṇa .... If this (endowment) fails, the several *māyēśvaras* (māhēśvaras) shall oversee with this.

35. Chendalai Inscription of Varaguṇa II

Provenance : Chendalai, Thanjavur Taluk, Thanjavur District. Sundarēśvara temple, pillar in the *maṇḍapa*

Reference : *SII*, VI, 446

Language : Tamil

Script : Tamil

Date : Regnal year 10: 873 A.D.

Text

1 *Svasti Śrī* Kō-Māṟa[ñ]-Cha-
2 ḍaiyaṟku yāṇḍu 10 ā-
3 vadu Viḍēlviḍugu-Muttarai-
4 yan aḍiyāṉ Kīṭkāvan Kāttā-
5 ṉ Niyama-Mākāḷattu Piḍāri-
6 yāṟk=oru tiru-viḷakkinuk-
7 kum oru tiruv-amurdukku mu-
8 dal=āga ip-Piḍāriyār uḷ-
9 ḷūrkālil kallik-kuḍutta
10 nilam arai kāṇikkaḍaṉ
11 kalam 50 Idu pan-*māhēśva-*
12 *ra-rakshai*

Translation

(Lines 1-3) Hail ! Prosperity ! In the 10th year of King Māṟan-Chaḍaiyaṉ

(Lines 3-4) Kīṭkāvan Kāttāṉ, servant of Viḍēlviḍugu-Muttaraiyaṉ

(Lines 5-11) (gave) half (a *vēli*) of land after bringing into cultivation by the channel inside the village (Niyamam) belonging to the (goddess) Piḍāriyār (Bhaṭāri-Bhaṭṭāraki) fetching 50 *kalam* of paddy as owner's share (*kāṇikkaḍaṉ*) as capital for one sacred lamp and one sacred food-offering to (goddess) Piḍāriyār of Mākāḷam (Mahākāḷam) at Niyamam.

36. Tiruchchirāppaḷḷi Inscription (I) of Varaguṇa II

Provenance	:	Tiruchchirāppaḷḷi, Tiruchchirāppalli District, upper rock-cut cave on the hillock
Reference	:	*SII*, XIV, 10
Language	:	Sanskrit and Tamil
Script	:	Grantha and Tamil
Date	:	Regnal year 4, 2501st day, i.e. 10th year, 311th day : 873 – 74 A.D.

Text

(Verse in *Sragdharā* metre)

1 स्वस्ति श्री क-
2 ल्पाय हुताश धूम-
3 मपटल क्रूरम् विषम् लील-
4 या कण्ठे यः कलयाम्बभूव [वि]-
5 बुधैर्बिभ्यत्भि (द्भि) रभ्यर्थितः यस्ता-
6 र्णीरिव निर्द्दाह विततीश्शुष्काः पुरी-
7 रासुरार्यश्चाक्षिज्वलने जुहाव
8 मदनम् पायादपायात्स वः Kō-Māṟa[ñ]-
9 cha[ḍ]aiyaṟku yāṇḍu nāṇgu nāḷ ir-[ā]
10 yiratt-ainnūṟṟ-oṉṟu Vēmbil madi [l]-a
11 ḷittup-pōndu Niyamatt=irund=aruḷi [सो]
12 मसूर्यान्वयद्वय तिलकालङ्का (ङ्का)रर=āyiṇa पा
13 ण्डयाधिराजर् वरगुणदेवर् Tirumalai-भटार [rk]
14 kuk-kuḍutta poṇ pāḍik-kallāl 125 -nūṟṟ-i-
15 rupatt-aiṅ-kaḷañjum ip-poṇ muda-niṟka
16 poli koṇḍu muppadiṇ kaḷañju poṉṉiṉ
17 poliyāl oru nondā-viḷakk-āga nūṟṟ-iru-
18 padiṇ kaḷañju poṉṉāl nālu non-
19 dā-viḷakk-eriyak=kāṇa-nāḷiyāl niśadi aṭṭakka-
20 ḍava ney iru-nāḷi [1*] niṉṟa aiṅ-kaḷañju po-
21 ṉṉālun=tiṅga=ḍōṟum tiṅgaṭ-tiruvādi-
22 rai-nāṉṟ-avv-irāp-pularum=aḷavum aindu
23 viḷakk-eriya aṭṭak-kaḍava ney iru-nāḷi u-
24 ri [1*] ivv-oṭṭiṇa pariśu ney aṭṭuvip[pa*]-
25 daṟku amaindu puṇaippaṭṭōm Chiṟṟambar pa-
26 diyum pāda-mūlattōmum [1*]idu पन्माहे-
27 श्वरर इरक्षै [II*]

Translation

Hail ! Prosperity !

May he (i.e., Śiva) protect you from danger—(who, having been) requested by the frightened gods, playfully deposited in his throat the poison (which was) as fierce as the mass of smoke from the fire of destruction at the end of the world; (who) burnt the (three) cities of demons as (if they had been) heaps of dry grass; and who offered as an oblation Madana (cupid) in the fire of his (third) eye.

(Line 8) Pāṇḍyādhirāja Varaguṇadēva, the ornament (i.e.) the forehead mark of both the lunar and the solar race[1] gave-, (when he was) camping at Niyamam[2] having reached there after destroying the fortification at Vēmbil[2], in the fourth year and two thousand five hundred and first day (of the

1 This king was probably the off-spring of a Chōḷa-Pāṇḍya alliance, respectively the solar and lunar families.

2 Niyamam cannot be identified with certainty. Vēmbil is evidently Vēmbaṟṟūr near Kumbakōṇam. The campaign was directed against Aparājita, the contemporary Pallava king.

reign) of king Māṟaṅ-Chaḍaiyaṇ-to the god (*bhaṭāra*) of Tirumalai 125 *kaḷañju*[1]- one hundred and twenty five *kaḷañju*—of gold (weighed) by the standard stone of the locality (*pāḍikkaḷ*)

(Line 15) Investing this gold as capital, form out of its interest, two measures of ghee (have) to be made over daily measured by *kāṇa-nāḻi* to light four perpetual lamps, out of hundred and twenty kaḷañju at the rate of one perpetual lamp with interest of 30 *kaḷañju*

(Lines 20-24) Five lamps (are) to be lighted till dawn on the nights of every month when the star Tiruvādirai is current, out of the (interest on the) remaining five *kaḷañju* of gold, with two and a half (*uri*) measures of clarified butter.

(Lines 25-27) The servants bound over to the lord and His feet at Chiṟṟambar agree to stand surety (*puṇai*) for measuring the clarified butter in the manner agreed thus. This is (under) the protection of the several devotees of Mahēśvara (Śiva).

37. Tirukkāṭṭuppaḷḷi Inscription of Varaguṇa II

Provenance : Tirukkāṭṭuppaḷḷi, Thanjavur Taluk, Thanjavur District; Agnīśvara temple, Naṭarāja-maṇḍapa, pillar used as stepping stone in the southern entrance.

Reference : *An. Rep. on Ind. Ep.*, 1960-61, B. 318, Plate

Language / Script : Tamil

Date : Regnal year 11 : 873 – 74 A.D.

Text

1 *Svasti Śrī* Kō Mā-
2 ṟaṅ-Chaḍaiyaṟku yā-
3 ṇḍu 11 āvad=iv-
4 v-āṇḍu Niyamat-
5 tu Āyirattaḷi Mā
6 *hādēva*rkku Ve
7 ḍēlviḍugu-Mu-
8 ttaraiyar maga-
9 ḷ=āṇa Chāttaṅ-Kā-
10 ḷi nondāviḷak-
11 kiṇukku mudal=āgap=Pe
12 rumakkaḷum Pati-
13 yum Pādamūlamum
14 aṟiya niśadip-pali-
15 śaiyāl=uriy ney
16 .. yt=toḷu[du] po-
17 ... paḍiṇ ...
18 .....
19 .. l nīkkittu Idu kā-
20 ttāṉṉ=aḍi eṉ-ṟalai
21 mēlaṇa[1] ll -

Translation

(Lines 1-4) Hail ! Prosperity ! The year eleven of King Māṟaṇ Chaḍaiyaṇ. In this year

(Lines 4-11) For (god) Mahādēva at Āyirattaḷi in Niyamam Chāttaṇ-Kāli, the daughter of Veḍēlviḍugu-Muttaraiyar (gave) towards capital for a perpetual lamp

(Lines 11-15) (with the knowledge of the Elders (*Perumakkaḷ*) and the (servants of) the Master (Pati-god) and His sacred feet half a measure (*uri*) of ghee daily (to be supplied) from interest.

(Lines 16-21) ... prostrating ... ten .... removed. The person protecting this (endowment)—his feet shall be upon my head.

38. Tirukkōḍikāval Inscription (IV) of Varaguṇa II

Provenance : Tirukkōḍikāval, Kumbakonam Taluk, Thanjavur District. Tirukkōṭīśvara temple, south wall

Reference : *SII*, XIV, Appendix 2

Language / Script : Tamil

Date : Regnal year 11 : 874 A.D.

Text

1 Svastī Śrī Iduvumm=oru paḷaṅ-kal paḍi
Kō Māṟaṅ-Chaḍaiyarku yāṇḍu paḍiṇṇo
..... *Mahādēva*ṟkku tiruviḷakkiṇukku

1. The inscription contains dots over consonants.

kuḍutta tīp-pokkch-che-poṉ muppadiṉ kaḷañju Idaṉ paliśaiyāl nāl-uḷakkum Piḷaiyā-nāḷiy-ōḍ=o-

2 kkum muḷaiyāl na ....ḍi uḷakku .... y taḷi aṟchippāṟk=aḷandu nondāvi ... Paḷaya kal-paḍi Inda *Śrī* vimānattilē ēṟa veṭṭinamaiyil muṉṉ=iv-vāja ga(chaka)m veṭṭik=kiḍanda taṉik-kallāl *ubhaiyōgam* illāmaiyil adu tavi[r*]ttadu

3 Idu muṭṭiṟ Paṉmāyēśvararē kaḍaikkūṭṭap peṟṟār

Translation

(Line 1) Hail ! Prosperity ! This also is a copy of an old inscription. In the eleventh ... regnal year of King Māṟaṉ-Chaḍaiyaṉ .... gave thirty *kaḷañju* of pure fire-tested gold for a sacred lamp to (god) Mahādēvar at [Tirukkōḍikāvi]l .....

(Lines 1-2) .... to the worshipping priest at this temple .... ghee .... four *uḷakku* measured by the vessel (*muḷai*?) equal to (the vessel called) Piḷaiyā-nāḷi (i.e. unfailing measure) as interest from this (i.e. 30 kaḷañju)

(Line 2) This is a copy of an old inscription. Since (this inscription) got engraved on this *Śrīvimāna*, the old single stone bearing this text (*vāchakam*) became useless; it was discarded.

(Line 3) If this (endowment) fails the Paṉmāyēśvaras shall oversee its execution.

39. Tiruveḷḷarai Inscription of Varaguṇa II

Provenance : Tiruveḷḷarai, Lalgudi Taluk, Tirichchirappalli District; Saptar-ishīśvara temple, central shrine, rock in front of Jambunāthasvāmi temple.

Reference : *SII*, XIV, No. 12

Language / Script : Tamil

Date : Regnal year 4 + 9, Vriśchika, Aśvati, Monday = 874 A.D. November 22.

Text

1 *Svasti Śrī* [ll] Kō-Māṟaṉ-chaḍaiyaṟku yāṇḍu nālā-

2 vadaṟk=edir oṉbad-āvadu Vriśchika ñāiṟṟu Ti-

3 ṅgaṭk-kiḻamai peṟṟa Aśvati mudal=āga dēvadāṉan-Ti-

4 ruveḷḷaṟait-Tiruv-Āṇaik-kaṟ-perumāṉ-aḍiga-

5 ḷukku Pāṇḍi-mārāśar=āiṉa Kō Mā[ṟa]ñ-chaḍai-

6 yaṉ yiraṇḍu nondā-viḷakk-iravum paga-

7 lum-erikka Aṇḍa-nāṭṭu Vēḷāṉ kaiy-

8 yil viḍutta poṉ nūṟṟ-irupadiṉ kaḷa-

9 ñju[l*]ip-poṉ mudal keḍāmai poliyāl

10 [nārāśa]-nāḷiyāl=iru-nāḷi ney erippō-

11 m-āiṉōm mūla-paruḍaiyōm [ll*]

Translation

Hail ! Prosperity ! The gold sent in the hands of (i.e., through) the Vēḷāṉ of Aṇḍa-nāḍu (by) the Pāṇḍya emperor (Mārāśar-Mahārājar) *alias* king Māṟaṉ Chaḍiyaṉ for burning two perpetual lamps in the night and day for the sacred Āṇaikkaṟ-Perumāṇaḍigaḷ at the *dēvadāna* Tiruveḷḷaṟai from the day of Aśvati obtained (on) Monday in the month of Vṛiśchika in the ninth opposite to the fourth year of King Māṟaṉ-Chaḍaiyaṉ (was) (one) hudred and twenty *kaḷañju*. We, the *mūla-paruḍai* (*mūla-parishad*) will burn (the lamps out of) two *nāḻi* of clarified butter (measured) by *nārāsa-nāḻi* as interest on this gold without prejudice to the capital).

40. Tiruchchirāppaḷḷi Inscription (III) of Varaguṇa II

Provenance : Tiruchchirāppaḷḷi, Tiruchchirāppalli Taluk, Tiruchchirappalli District; Upper rock-cut cave, pillar

Reference : *SII*, XIV, No. 11

Language / Script : Tamil

Date : Regnal year 4 + 9 i.e., 13th year (874–75 A.D.) of Māṟaṉ Chaḍaiyaṉ

Text

1 *Svasti Śrī* [l] Kō-Māṟaṉ.....nḍu

2 ṉg=āvadiṉ= edir= ro(o)ṉ[1]...

3 yaṟṟu veḷḷikt-kiḻamai.....

1 The manner of dating and the intermediary [Aṇḍa]nāṭṭu Vēḷāṉ point to a date closer to No. 41 below.

4 malaip-perumāṉ-aḍigaḷu[kku]....
5 ṉa Pāṇḍy-ādhipati Varaguṇa.....
6 ṭṭu-vēḷāṉ[1] kaiyil viḍutan....
7 ñ nūṟu ivai oru kāśū [k].....
8 maiñchāḍium kuṉṟiyā.....
9 ṉ ainūṟṟu muppett-ēḷu kaḷai.....
10 ip-poṉṉil nānūṟṟu kaḷaiñju [po]....
11 [ṇ]nāl [*] chēdu tirumēṇi śāt....
12 ṟ-paṭṭa nāṇgu[l*]nūṟṟu muppat.....
13 charai poṉṉāl cheydu tiru[me].....
14 tta poṟ-[pūvu] oṉṟu ivai.....
15 yum pāda-mūlamum nagarat....
16 du [11] idu panmāhē.....

Translation

Hail ! Prosperity ! On Friday. . in the month of of. . . . in the ninth opposite to the fourth year in the reign of king Māṟaṇ Chaḍaiyaṇ (three) hundred (were) the *kāśu* sent in the hands of (i.e., through) the Vēḷāṇ of...nāḍu[1] (by)

Varaguṇa-mahārāja, the Pāṇḍya lord *alias* king..... to (the deity) Perumāṉ-aḍigaḷ at Tirumalai. These (*kāśu* will become) five hundred and thirty seven *kaḷañju* of *poṉ* at the rate of *mañjāḍi*...kuṉṟi per one kāśu of the Perumaṇaḍigaḷ of the sacred hill. Out of these poṉ four (were) the gold plates to cover (the lord's) sacred body made of four hundred *kaḷaiñju*. One gold flower to be donned on the (lord's) body made of one hundred and thirty five and a half *kaḷaiñju*.. These (are left in charge of) the lord, His servants (and) the Nagarattār. This is (under) the protection of the Māhēśvaras.

41. Javantināthapuram Inscription of Varaguṇa II

Provenance : Javanthināthapuram, Lalgudi Taluk, Tiruchirapalli District. Slab built into the wall right of entrance into the Lakshmīnārāyaṇa temple.

Reference : *Ep. Ind.* XXVIII, pp. 38-42 and plate.

Language / Script : Tamil

Date : Regnal year 4 + 9^2 = 13 = 875 A.D., December 5.

1 May be restored as Aṇḍa-nāḍu

2 For details of date see text line 5-7 and translation lines 1-7.

Text

1 *Svasti Śrī* Kō Māṟañ-
2 chaḍaiyarkk=iyāṇḍu
3 nāṇgām-āṭṭaikk=edir
4 oṇbadām yāṇḍu
5 Taṇu-ñāyaṟṟut-Tiṅ-
6 gaṭ-kiḻamai peṟṟa A-
7 viṭṭ-mudal=āga Iḍai-
8 yāṟṟumaṅgalattut-
9 Tirumayilaraṅgattup-
10 Perumāṉ-aḍigaḷukku
11 iravum pagalumm-ira-
12 ṇḍu noṇdāviḻakk-e-
13 rippad-āga Kō Māṟaṅ-cha-
14 ḍaiyar=āyiṇa *Pāṇḍya-*
15 adi*pati* Varaguṇa-mahā
16 *rājar* Aṇḍa-nāṭṭu Vē-
17 ḷāṉ-kaiyyil viḍuta
18 nda poṉ pāḍi[3]-

Translation

(Lines 1-7) Hail ! Prosperity ! From (the day of) Avīṭṭam (star on) Monday in the month of Tanu (Dhanus) in the ninth year opposite to the fourth year of King Māṟaṇ-Chaḍaiyar

(Lines 7-13) for burning two perpetual lamps, day and night to the great lord of Tirumayilaraṅgam in Iḍaiyāṟṟu-maṅgalam

(Lines 13-18) King Māṟaṇ-Chaḍaiyar *alias* Pāṇḍya lord Varaguṇa-mahārāja sent through the Vēḷāṉ of Aṇḍa-nāḍu gold (measured by pāḍikkal (weight)

42. Lālguḍi Inscription of Varaguṇa II

Provenance : Lālguḍi, Lalgudi Taluk, Tiruchirappalli District Saptarīshīśvara temple, north wall.

Reference : *SII*, XIV, 12-B

Language : Tamil

3 The rest is lost.

Script : Tamil

Date : Regnal year 4 + 9 i.e., Dhanus, Śadayam, Tuesday = 875 A.D., December 6.

Text

1. *Svasti Śrī* [1*] Kō Māṟaṉ-Chaḍaiyaṟku yāṇḍu
2. ḍaiyāṟṟu nāṭṭu Tirut-tavat-tuṟai mā(ma)*hādē*vaṟkku iravum pagalum chandrādittaval iraṇḍu nondāt-[tiruviḷakku]
3. erippad-āga Kō Māṟaṉ-Chaḍaiyaṉ=[ā]yiṉa Pāṇḍyakula-pati Varaguṇa-mā(ma)hārāyar Aṇḍa-nāṭṭu Vēḷāṉ kaiy[yil] kuḍutta paḷaṅ=
4. gāśu 120 [1*] nūṟṟ-irubadu kāśuṅ(śum) mudal keḍāmaiy poli[y-ū]ṭṭināl niśadi nā.....
5. aḷappōm=āyinōm[1*]ip-paḍi oṭṭi ik-kāśu koṇḍōm Iḍaiyāṟṟu-nāṭṭu Iḷamperuṅkāy-irukkai *sabha*iyō-
6. m[1*] iñ-ñey niśadi iru-nāḻiyum muṭṭil muṭṭiraṭṭiyum mūlap-paṭṭa pan-*māhēśv*ararē *sabhaiy*-āgavum tanitt-āgavum ni....
7. ḻḻiṭṭa tāṉ vēṇḍu kōviṇukku pukka[vuḷa] aññūṟu kāṇam daṇḍamiḍa aṭṭik=kuḍuttōm Tirut-tavat-tuṟai-ma*hādē*varkku [1*]

(Lines 1-4). Hail ! Prosperity ! 120 (were) the old *kāśu* given in the hands of (i.e. through) Aṇḍanāṭṭu-Vēḷāṉ (by) Māṟaṉ-Chaḍaiyaṉ *alias* Varaguṇa-mahārāyar, the lord of the race of the Pāndyas for burning two perpetual sacred lamps, till the Moon and Sun (last), in the night and day for (god) Mahādēvar of Tiruttavatturai in Iḍaiyāṟṟu-nāḍu on the day of Chadaiyam combined (with) Tuesday in the month of Dhanus in the ninth year opposite to the 4th year of King Māṟaṉ-Chaḍaiyaṉ

(Lines 4-6) We the (members of the) assembly of Iḷamperuṅkāy-irukkai in Iḍaiyāṟṟu-nāḍu received these *kāśu* having thus agreed to measure out four.... daily by way of interest without affecting the capital of one hundred and twenty *kāsu*.

(Lines 6-7) We agree to pay to (god) Mahādēvar of Tiruttavatturai the fine of five hundred *kāṇam*.. due to the king as demanded.... (collectively) as *sabhai* or individually (through) the Paṉmāhēśvaras bound to the primeaval deity, if (we) fail to measure these two *nāḻi* of clarified butter or to measure double the quantity.

43. Tiruviśalūr Inscription of Varaguṇa II

Provenance : Tiruviśalūr, Kumbakonam Taluk, Thanjavur District Śivayōganātha Temple, south wall.

Reference : *SII*, XIV, 24

Language / Script : Tamil

Date : Regnal year 13 + 1st (*c.* 876 A.D.)

Text

1 ....guṇa-mahārājaṟku yā

2 .....ṉṟāvadiṉ-edir-ām-āṇḍu Va

3 ....dēyam Amaṇinārā [yaṇa]-cha

4 .....lattu Tiruviśallūr

5 ...ḷukku Echcha-perumāḷ

Translation

The year opposite to the [thirteenth] year of [Vara] guṇa-mahārājar.....the deity of Tiruviśallūr of Amaṇinārāyaṇa-cha[tūrvēdimaṅga]lam, a [brahma] dēya..... Echcha-perumāḷ

44. Tiruppattūr Inscription (II) of Varaguṇa II

Provenance : Tiruppattūr, Tiruppattūr Taluk, Rāmanāthapuram Dist. Tiruttaḷiśvara temple, slab in the *prākāra*

Reference : *SII*, XIV, 15

Language : Sanskrit/Tamil

Script : Grantha/Vaṭṭeḻuttu

Date : Regnal year 4, 4635th day (i.e., 15th year and 215th day) = 877 A.D.

Text

1 स्वस्ति [।।] श्रीनूतनग्रामशिवाय काचान्काटम्ब

2 वेळान्दश पञ्च चादात् [1*] वृद्ध्यैव दीपो [ज्व]-

3 ळनाय तेषां शश्वद्विजित्यारिमबाह्यबाह्य-

4 म् ।।। -Kō-Varaguṇa-mārāyaṟkku[1] yāṇḍu nāṉgu nā-

5 l nāl-ā[ï]ratt-aṟu-nūṟṟu muppatt-aindu

6 in-nāḷāl Koḷuvūrk-kūṟṟattup-piramadē-

7 yan=Tirupputtūrt-tirut-taḷip-paḍārar-

8 kku nandā-vīḷakk-erikka Muttūṟṟuk-kūṟṟat-

9 ttup-Perumā[t]tūr Maṟavaṉ-Aṇukkap-pēr-arayaṉ-ā-

10 iṉa Kaḍambaṉ Vēḷān vaitta niṟai-kuṟaiyāp-

11 paḷaṅ-kāśu padiṇaindu [1*] ik-kāśin [po]li koṇ-

12 ḍu niyadip-paḍi....yāgat-Tiru-

13 pputtūrch-cha....ḍippad-āga

14 vaittadu it-....rāïrat-te

15 nūṟṟu.....

16 .....[ḷakk-e]riya vaitta ni-

17 lai-viḷakku-oṉṟu [1*] Śrī im-mādēvark-

18 ku ivaṉēy paḷḷit-tāmattukku

19 mudal-āga vaitta niṟai kuṟaiyāp-paḷa-

20 ṅ-gāśu padiṇ-aindu[1*]ik-kāśināṟ-pūp-po-

21 li kāśiṉvāy iru-viral agalattu ira-

22 ṇḍ-iraṇḍu naṟum-bū iṭṭut-toḍuttaṇa i-

23 ru-muḷa nīḷattaṇa orō-vaḍam-āga niyadi padi-

24 ṇ-aindu vaḍam iḍuvad-āgat-Tirupputtūr-

25 ch-chabaiyār kaiyyil, vaittana ॥

Translation

(Line 1) Hail ! Prosperity !

(Lines 1-4) Kāṭamba-vēḷān, having conquered the internal and external enemies, gave ten and five *kācha* for burning a lamp eternally (out of their interest) for (god) Śiva of the sacred new village i.e., Tirupputtūr)

(Lines 4-6) The day (was?) four thousand six hundred and thirty five in the fourth year of king Varaguṇa-mārāya (*mahārāja*)

Lines 6-11 Fifteen (were) the old *kāśu* (paḷaṅ-kāśu) undiminished in (their) weight placed (by) Maṟavaṉ-Aṇukkap-pēr-araiyaṉ *alias* Kaḍambaṉ Vēḷāṉ of Perumāttūr in Muttūṟṟukkūṟṟam for burning a perpetual lamp for the master (*paḍāra-bhaṭāra*) of the sacred shrine at Tirupputtūr, a *brahmedēya* in Koḷūvūrkkūṟṟam.

(Lines 11-17) One standing lamp placed for burning . . . hundred . . . . placed . . . . of Tirupputtūr . . . daily . . . . out of the interest accruing on these *kāśu*

(Lines 17-20) Prosperity ! Fifteen (were) the old *kāśu*) (*paḷaṅ-kāśu*) undiminished in (their) weight placed as capital for (supply of) flower garlands (by) this (man) for this (god) Mādēvar (Mahādēvar).

(Lines 20-25) (These) were placed in the hands of the assembly of Tirupputtūr for rendering fifteen threads (of garlands) daily, each thread measuring two cubits (*muḷam*) woven with twice two fragrant flowers to the width of two fingers-out of the interest per season on these *kāśu*.

1. The dots are marked over many of the consonants.

45. Tiruchchiṟṟambalam Inscription of Varaguṇa II

Provenance : Tiruchchiṟṟambalam, Pattukkottai Taluk, Thanjavur District. Purātanavanēśvara temple, *ardha-maṇḍapa*, door-jamb.

Reference : *SII*, XIV, 14

Language : Tamil

Script : Tamil

Date : Regnal year 4 + 12 : 878-79 A.D.

Text

1 Svasti Śrī [11*] Vara

2 guṇa-mahārāja

3 ṟku yāṇḍu nāṉ

4 g-āvadaṟku edir

5 pann-i[raṇḍ=ā]m=ā

6 ṇḍu.....

7-9 (damaged)

10 āvadu Tiruch-chi-

11 ṟṟēmattu kāṇi u

12 ḍaiyārkku añ

13-16 [damaged].

Translation

Hail ! Prosperity ! In the twelfth year opposite to the fourth year in the reign of Varaguṇa-mahārāja . . . . to the land owning tenants of Tiruchchiṟṟēmam . . . .

46. Ambāsamudram Inscription of Varaguṇa II

Provenance : Ambāsamudram, Ambasamudram Taluk, Tirunelveli District. Erichchāvuḍaiyār temple, slab (now in the Government Museum, Madras)

Reference : *SII*, XIV, 13

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 4 + 12 : 878-79 A.D.

Text

First Side

1 स्वस्ति श्री भटारar-anu*gra*[*ha*]ttinā

2 [r̤](nāl) Mulḻi-nāṭṭ-Iḷaṅgōykkuḍi Ti

3 rup-pōtt-uḍaiyār *śrī*-kōyil-*Bha*ṭāra[r*]kku mudal

4 [ke]ḍāmai poli koṇḍu nāṉgu kālamun=ti[ruv-amu]

5 du śeluttuvad=āga Varaguṇa-maharajar Toṇḍai-nāṭ[ṭu=p*]

6 Peṉṉaik-karai Araiśūr vīṟṟirundu Iḷaṅ[gōykku*]

7 ḍich-chavaiyār kaiyyiṟ=kuḍutta kāśu iru-nūṟ[ṟu-to*]

8 ṉṉūṟu Ivaṟṟāṟ=kāśiṉ vāy iru-kalam=āga āṇḍu-

9 varai savaiyār=aḷakkum poli-nel ain-nūṟṟ-e[ṇba[di*]-

10 ṉ kalam [1*] ivai koṇḍu *Bha*ṭārar paṇi-makkaḷum Iḷa[ṅ*]

11 gōkkuḍich-chavai vāriyarum uḍa=ṇiṉṟu Var-agu [ṇa*]-

12 ma*hā*r[ā]jarkku rājya-va[r*]*sha*m nāṉg=āvadukku e[dir]

13 panniraṇḍā[m*] yāṇḍu Tulā-ñāyiṟu mudal-āga niśa[di*]

14 y-āga nāṉgu kālam[u]n=tiruv-amidu cheluttum [pa]-

15 ḍi [1*] oru poḻudaikku vēṇḍuvaṇa ariśi chenn[e]ṟ-

16 ṟiṭṭal nā=nāḻi kummāyattukku pa[ya]ṟṟu-

17 p=parupp=uri nivēdikka paśuviṉ=naṟu-ney[y]-u-

18 ḻakkup=paśuviṉ=ṟōy-tayir=urik=karuvāḻai

19 p-paḻa=nāṉgu śarkkarai oru-palam kaṟi-am [i]

20 rdu kāyk-[ka]ṟi oṉṟu puḻiṅ-gaṟi iraṇḍu puḻu-

21 [k]kuk-kaṟi oṉṟu porik-kaṟi oṉṟu ēṟṟik=kaṟi

22 aiñjiṇukkuṅ=gaṟi padiṉ-pala[m]

23 [ka]ṟi tumikkavum porikkavum paśuvin=naṟu-ne

24 y-āḻākkuk=kūṭṭukku paśuviṉ [t]ōy-tayi-

25 r=urik=kāyam iru-śeviṭṭu ilai-amirdu

26 veḻḻ-ilai îr-aḍukku aḍaik-kāy pattu

27 nūṟu oru-śeviṭṭu āga niśadi nāṉgu

28 poḻudaikku vēṇḍuvaṇa ariśi che-

29 n-nēṟ-ṟiṭṭal padiṉ-aṟu nāḻi

Second Side

30 āga ōr-aṭṭai[k]ku ariśi chen[ne]-

31 [r̤]-ṟiṭṭal aṟupa[t]tu-nāṟ-

32 [ka]lam [1*] ivai [ka]lav-ariśikku mu[k-kala]-

33 nell=āga nūṟṟut-toṇ[ṇū]ṟṟ-iru-kala-

34 m [1*] payaṟṟup-parupp=iru

35 nāḻi ivai nāḻip-paruppu-

36 kku mun-nāḻi nell-āga ōr-[ā]ṭ

37 ṭaikku nel iru-pattu-nāṟ-kalam

38 paśuviṉ=naṟu-ney nāḻiy-uri i-

39 vai nāḻ[i] ne [y*]kku muppadi=nāḻi ne-

40 ll=āga ōr=ā[ṭ]ṭaikku nel nūṟṟ-eṇbad-

41 diṉ kalam [1*] paśuviṉ=ṟōy-[tayi]-

42 r nā= nāḻi ivai nāḻi-t=[ta]yirkku

43 mun=nāḻi nell=[ā]ga ōr=āṭṭaikku ne-

44 l nā[r̤]patt-eṇ-galam [1*] karu-vāḻaip-pa

45 ḻam padiṉ-āṟu ivai iraṇḍu[kku]

46 nāḻi nell-āga ōr=āṭṭaikku ne[l]

47 mupp-patt-iru-kalam [1*] śarkkarai nāṟ(ṟa)[p]-pa-

48 [la]m i[du] oru palattukku nāḻi-

49 y-uri nell=āga ōr=āṭṭaikku nel

50 iru-pattu nāṟk-kalam[1*] kaṟi nāṟ-pa-

51 diṉ palam ivai pa[di]ṉ-pa [la]-

52 ttukku nāḻi nell-āga ōr=a[ṭ]-

53 ṭaikku nel pa[di*]ṉ-aṟu-kalam[1*] kāyam

54 āḻākkē much-cheviṭṭu idu

55 uḻakku kāyattukk-aṟu nā-

46. Ambāsamudram Inscription of Varaguṇa II

Ambāsamudram Inscription of Varaguṇa Pāṇḍya

Archaeological Survey of India, Mysore

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Third Side

56 [ḷi]nell-[ā]ga ōr=āt[ṭai]-
57 kku nel patt-oṇ[ba]-
58 [di]ṇ kalaṇē muk-ku[ṟu*] ṇi[l*]
59 ilai-amirdu veḷ-
60 ḷ-ilai iraṇḍu paṟṟu
61 [i]vai oru paṟṟuk[k=i]-
62 ru nāḷi nell=āga ōr=[ā]-
63 ṭṭaikku nel pa[di]-
64 [ṇ-a]ṟu kalam aḍai[k-kā]-
65 y nāṟ-padu ivai [i]-
66 ru-bad=aḍaikk-kāykku mun-
67 [nā]ḷiy-uri nell=āga
68 ōr=āṭṭaikku nell=[i]-
69 ru-batt eṇ-galam [l*] nūṟu
70 nāṟ-chevitṭu idu
71 nāḷikk-iru nāḷiy=[āga]
72 ōr=āṭṭaikku nel
73 pann-iru ku[ṟu*]ṇi [l*] el-
74 l[ā]m ēṟṟi ōr=ā[ṭ]-
75 ṭaikku vēṇa nel [ai]n-
76 nūṟṟ-eṇ-badiṇ kala [m] [l*]
77 ip-pariśu niyadi-
78 p-paḍi muṭṭ[ā]mai
79 neḍuṅ=gālamuñ=che
80 luttuvad=āga vai[t*]tā
81 r Śr̄i Varagu ṇamहाराजर्

Translation

(Lines 1-8) Hail ! By the grace of the great master. Two hundred and ninety *kāśu* given into the hands of the members of the assembly of Iḷaṅgōykkuḍi by Varaguṇa-mahārājar (who was) seated majestically (i.e. encamped) at Araiśūr on the bank of (the river) Peṇṇai in Toṇḍai-nāḍu so that (they) may arrange (for) food offerings on four occasions having collected the interest (of this money) without destroying (i.e., spending the capital), to the great master at the illustrious temple of Tiruppōtt-uḍaiyār in Iḷaṅgōykkuḍi in Muḷḷi-nāḍu

(Lines 8-10) Out of these (*kāśu*) the members of the assembly have to measure out annually five hundred and eighty kalam of paddy (as) interest, at the rate of two *kalam* for (one) kāśu.

(Lines 10-14) Having received these, the servants of the lord and the committee of the assembly of Iḷaṅgōykkuḍi shall arrange for the food offerings on the four occasions daily from the month of Tulā in the twelfth year opposite to the fourth year of the reign of Varaguṇa-mahārāja thus:

(Lines 15-27) The requirements (for offerings) on one (i.e. each) occasion: rice polished out of superior paddy-four measures (*nāḷi*); one-half of (*uri* of a measure) of split green gram for (the preparation called) *kummāyam*; one-quarter (*uḻakku* of a measure) of cow's ghee of the best quality for offering (these); one-half (of a measure) of cow's curds; four black plantain fruits; one *palam* of jaggery; ten *palam* of vegetables for vegetable offering for five vegetable (dishes) made up of one (item of) a (plain) vegetable dish, two items of tamarind (mixed) vegetable dish, one item of boiled vegetable dish and one item of fried vegetable dish; one-eighth (of a measure (*āḻākku*) of pure cow's ghee for frying the vegetables; one-half of a measure of curd prepared out of cow's (milk) for a compound vegetable dish; two *śeviḍu* of asafoetida; betel-offering-two scrolls of betel leaves; betel-nuts-ten; one *seviḍu* of lime.

(Lines 27-81) thus (quantities of paddy required for four occasions daily :- rice-sixteen measures, polished out of superior paddy—thus for one year sixty-four *kalam*; these (come to), at the rate of three kalam of paddy for one kalam of rice—one hundred and ninety-two *kalam* (of paddy) (for one year): split green gram—two measures; for these, at the rate of 3 measures of paddy for one measure of gram—twenty four *kalam* of paddy for one year: cow's ghee of the best quality—one and one-half measure; for these, at the rate of 30 measures of paddy for one measure of ghee—one hundred and eighty *kalam* (of paddy for one year): curd prepared out of cow's (milk) four measures; for these, at the rate of 3 measures of paddy for one measure of curd—forty eight *kalam* (of paddy for one year): Ripe plantain fruits—sixteen; for these, at the rate of one measure of paddy for two—thirty two *kalam* of paddy for one year: jaggery—four *palam*; for this, at the rate of one and one-half measure of paddy for one *palam*—twentyfour *kalam* of paddy for one year; vegetable—forty palam; for these, at the rate of one measure of paddy for ten *palam* — sixteen *kalam* of paddy for one year; asafoetida—one eighth measure and three *śeviḍu*; for this, at the rate of six measures of paddy

for one-quarter of a measure of asafoetida — nineteen *kalam* and three *kuṟuṇi* of paddy for one year: betel offerings betel leaves two *paṟṟu*; for these; at the rate of two measures of paddy for one *paṟṟu*—sixteen *kalam* of paddy for one year: betel-nuts—forty; for these, at the rate of three and one-half measures of paddy for twenty betel-nuts—twenty-eight *kalams* of paddy for one year: lime—four *chevidu*; for this, at the rate of two measures (of paddy) for one measure (of lime)—twelve *kuṟuṇis* of paddy for one year: adding all these the paddy required for one year—five hundred and eighty *kalam*[1]; The glorious Varaguṇa mahārāja thus deposited (this money) so that (the members of the village assembly might provide (the requirements) day by day for a long time without (any) obstruction.

47. Tiruppattūr Inscription (III) of Varaguṇa II

Provenance : Tiruppattūr, Tiruppattur Taluk, Ramanathapuram District. Angāḷamman Temple, slab.

Reference : *SII*, XIV, 16

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 4, 4985th day (16th year, 249th day) = 879 A.D.

Text

1 *Svasti Śrī* ॥-
2 Kō-Māṟaṅ-Chaḍaiyaṟku
3 yā... nāḷ nā-
4 l-[āyirattu 985]
5 in-nāḷāl Veṇbai-
6 kkuḍi-nāṭṭ-Iḷave-
7 ṇbaikkalattirukkai-
8 k-kaik[2] -Kāva [di] āyiṇa
9 Maṇōmayaṇ Māṟaṇ Koḻu
10 vūrk-kūṟṟattup-pira
11 madēyam Tirupputtū-
12 r *Jalaśa*yaṇattup
13 paḍāra [r]kkut-tiru-non-
14 dāviḷakk-erippad=āga
15 ch-chāvā muvāp-pēr-āḍ=ā
16 ga vaitta āḍu 150 [1*]
17 ivv-āṭṭāl niśadi-
18 ppaḍi tiru viḷak
19 kiṇukku uriy ne
20 yy-aṭṭuvad=āga vai
21 ttaṇa [1*] ivai irakshi-
22 ppār Āyiratt-e-
23 ḻu-nūṟṟuvar [1*]ava
24 gaḷ *śrīpādam* eṇ
25 talai mēlaṇa ॥ -

Translation

(Line 1) Hail ! Prosperity !

(Lines 2-4) Four thousand 985th day in the year of the reign of king Māṟaṇ-Chaḍaiyaṇ

(Lines 5-16) 150 (are) the undying and unaging big sheep for burning one perpetual lamp to the great master at Jalaśayaṇam in Tirupputtūr, a brahmadēya in Koḻuvūrk-kūṟṟam (which) Maṇōmayaṇ-Māṟaṇ, the *kāvadi* of Iḷaveṇbaikkalattirukkai in Veṇbaikkuḍi-nāḍu endowed on this day

(Lines 17-21) (These were) endowed for measuring out daily one-half (*uri*) of ghee for the lamp with (the help of) these sheep

(Lines 21-25) (The group called) The Thousand Seven Hundred shall protect these. Their illustrious feet (shall be) on my head.

48. Tirchchendūr Inscription of Varaguṇa II

Provenance : Tiruchchendūr, Tiruchchendur Taluk, Tirunelveli District. Subrahmanyasvāmi Temple, Two slabs set up in the *prākāra*.

Reference : *Ep. Ind*, XXI, pp. 101 f and *SII*, XIV, 16-A

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year [4] + 13 (17th year 256th day) = 879 A.D.

1. The break-up of the figures given here itemwise, when checked up by calculation yields the following table: 1 *kalam*=15 *kuṟuṇis*; 1 *kuṟuṇi* = 6 *nāḷis*; 1 *nāḷi* = 4 *uḻakkus*; 1 *uḻakku* = 2 *āḻākkus* and 1 *āḻākku* = 5 *śeviḍu* .

2. This is redundant.

Text

1 Udaiyār-aḍiyār. aiṇa[1] Śrī Kō Varaguṇa-
2 mārāyaṟku yāṇḍu
3 .... daṇ-edir padiṇ-mūṉṟu ivv-āṇḍu tiru
4 .... suppiramaṇṇiya-paḍārar-upāsaiyā-
5 .ṇa tirumūlattāṇattup-paḍārarkku mudal keḍāmai poli-ūṭṭ=
6 āga koṇḍu cheluttuvad=āga Uḍaiyār-aḍiyār=āyiṇa Varaguṇa-mārāyar pō-
7 t-tara Iruppaikkuḍi-kiḻavaṇum Chāttam-Perumāṇum Aḷaṟṟū[r]-nā-
8 ṭṭuk-kōṇum aiy āïratt-onṟā-nāḷāṟ koṇḍu vanda niṟai kuṟaiyāp-pa
9 ḷaṅ-kāśu āyirattu nā-ṇūṟu [1*] ik-kāśiṟ- Kuḍa nāṭṭuk-Koṟkai ūrār kaiïṇ
10 mudal keḍāmaip=poli-ūṭṭuk-koṇḍu cheluttuvad= āga vaitta niṟai
11 kuṟaiyāp-paḷaṅ-kāśu toṇ-nūṟṟ-āṟu poṇṇ-eṭṭu [1*] ik-kāśāl oru kā-
12 śukku āṇḍu varai poli niṟaimadi nārāyattāl iru-kala nell=āga va-
13 nda nellu nūṟṟut-toṇ-ṇūṟṟu muk-kalaṇēy onbadiṇ kuṟuṇi [1*] in-
14 nellāl niyadip-paḍi ivagaḷ koṇḍu vandu cheluttak-kaḍavaṇa [1*]-naḻi
15 ariśikku mun-nāḻi nell=āgat tiruv-amidiṇukku chen-neṟṟiṭ-
16 ṭal oru pōdaikku nā-ṇāḻiy=āga nāṇgu pōdaikku ariśi chen-neṟ-ṟiṭṭa-
17 l padiṇ-aṟu nāḻi [1*] Mārgaḻit-Tiruvādiraiü māśi-makamum Vaiyyāśi
18 viyākamum paḍi iraṭṭi chēluttuvadu [1*] ip-pariśu cheluttādu ku
19 ttukkāṟ=paḍil it-tēvarkkēy iru-batt-aiñju kāśu daṇḍamum pa-
20 ṭṭuch-cheluttādu viṭṭa mudal=iraṭṭiyuṅ=kuḍuppadu [11] in-nāṭṭu Na[1]-
21 lūr-ūrār kaiïl mēṟpaḍi poli-ūṭṭ=āga vaitta niṟai kuṟaiyāp=paḷa-
22 ṅ-kāśu nūṟṟ-aru-batt-eṭṭum poṇ[ṇ=āṟēy]-kāl [1] ik-kāśāl=āṇḍuvarai po[li]
23 nellu niṟaimadi nārāyattāl mun-nūṟṟu-mup-patt-eḻu kalaṇēy mu[k-ku]-
24 ṟuṇi nā-nāḻiuri [1] in-nellāl nigadippaḍi tiruv-amidiṇukku ivaga-
25 ḷ koṇḍu vandu cheluttak-kaḍavaṇa nāḻi neyy-amidiṇukku irupadi-
26 [nā]ḻi nell=āgat=tiruv-amidu nivēdikkap=paśuviṇ=naṟu-ney oru
27 pōdaikku uḻakk=āgavum kari tumikkavum porikkavum oru pōdaikku ā-
28 āḻākk=āgavum nāṇgu pōdaikku neyy-amidu nāḻi uri [1*] nāḻit-taïr-a
29 midiṇukku iru-nāḻi nell=āgat=tiruv-amidu nivēdikkat-taïr-amidu
30 oru pōdaikku nāḻiy-āgavum kūṭṭukkut=taïr-amidu oru pōdaikku u-
31 riy=āgavum nāṇgu pōdaikkup-paśuviṇ=ṟōy-taïr aṟu-nāḻi [1*] oru kāśu-
32 kku niṟaimadi nārāyattāṟ=padiṇ kala-nell-aḥkam=āga āïram
33 vāḻaip-paḻattiṇukku oru kāś=āgavum eḻu tulātt-aṟu-batt-aimba
34 lach-charkaraikku oru kāś=āgavum irupadiṇ tulām kaṟi-amidiṇukku
35 oru kāś=āgavum aru-padi-nāḻi kāyattiṇukku oru kāś = āgavum
36 aḥkam=āgat-tiruv-amidu nivēdikka vāḻaip-paḻa-amidu o-
37 ru-pōdaikku nāṇg=āga nāṇgu pōdaikkuk=karu vāḻaip-paḻa-amidu pa-
38 diṇ-āṟu [1*] śaṟkkarai-amidu oru-pōdaikku oru-palam=āga nāṇgu pōdai-
39 kkuch=charkarai-amidu nāṟ-palam [1*] kaṟi-amidu kāyk-kaṟi oṉṟu ..... pu-
40 ḻiṅ-gaṟi oṉṟu puḻukkuk-kaṟi oṉṟu porik-kaṟi oṉṟu ērṟi-
41 k=kaṟi-amidu nāṇgiṇukku oru-pōdaikku padiṇ-palam[1]=āga nāṇ-
42 gu pōdaikkuk=kari-amidu nāṟ-padiṇ-palam [1*] kāyam miḻag-amidu
43 mañjaḷ-amidu śīraka-amidu śiṟu-kaḍug-amidu kottamba[ri-amidu]-
44 ērṟik-kāyam aindu [1*] ivai oru-pōdaikku much-chevitṭ=āga nā[ṇgu-pō]-
45 daikkuk-kāyam uḻakke iru śevittu [1*] Mārgaḻit-Tiruvādiraiüm Māśi-Maka-
46 mum Vaiyyāśi Viyākamum paḍi iraṭṭi cheluttuvadu [1*] ip-pa
47 riśu cheluttādu kuttuk-kāṟ=paḍil it-tēvarkkēy aimbadu

1 restored by me by checking in situ.

47 kāśu daṇḍamum paṭṭuch-cheluttādu viṭṭa
mudal=iraṭṭiuṅ=ku
48 ḍuppadu [11] in-nāṭṭuch-Chāliyattu ūrār kaiïṇ
mēṟpaḍi
49 poli-ūṭṭ=āga vaitta niṟai kuṟaiyāp=paḷaṅ-kāśu
iru battu-nā-
50 ṉgu poṇ aindēy mukkāl [1*] ik-kāśāl oru-
kāśukku āṇḍuva-
51 rai poli niṟaimadi nārāyattāl iru-kala nell=āga
vanda nellu

First Slab, Second face

52 nāṟpatt-oṇbadiṇ kalaṇēy iru-kuṟuṇi nāḷi
53 uri [1*] in-nell[ā]l niyadippaḍi [ti]ruv-
amidiṇukku ivaga
54 ḷē koṇḍu vandu cheluttak=kaḍavaṇa [1*]
nāḷip-paruppukku nā-
55 ḷi-uḷakkup=payaṟ=āgavum nāḷip=payaṟṟukku
iru-nāḷi nell=āga-
56 vum kummāyattiṇukkup=payaṟṟup-paruppu
oru-pōdaikku u-
57 riy=āga nāṇgu-pōdaikkuch=chiṟu-payaṟṟup-
paruppu iru-nāḷi [1*]
58 oru kāśukku niṟaimadi-nārāyattāṟ=padiṇ-
kala nell-aḥkam=ā-
59 ga [1*] āïratt-iru-nūṟṟ-irupadu paṟṟu
veṟṟilaikku oru-kāś=ā
60 gavum [1*] padiṇ-āïratt-oru-nūṟ-aḍaikkāy-
amidiṇukku oru kāś-āgavu-
61 m aḥkam āga [1*] ilai-amidu oru-pōdaikku
mūv aḍukk-āga nāṇ-
62 gu-pōdaikku veḷḷ-ilai amidu mūṇṟu paṟṟu
aḍaikkāy-a [mi]-
63 du-oru-pōdaikkup=padi-nāṇg-āga nāṇgu-
pōdaikku aḍaikkāy-
64 amidu aimbatt-āṟu [1*] nūṟṟ-amidu
vēṇḍuvad-iḍuvadu [1*] Mā-
65 rge(ga)ḷit-Tiruvādiraiü=Māśi-Makamum
Vaiyyāśi-Viyākamu-
66 m paḍi iraṭṭi cheluttuvadu [1*] ip-pariśu
chelu-
67 ttādu kuttuk-kāṟ-paḍil it-tēva [r*]kkēy aindu
kāśu
68 daṇḍamum paṭṭuch=cheluttādu viṭṭa
mudal=iraṭṭi-
69 uṅ=kuḍuppadu [1*] Vaḷudi-vaḷanāṭṭup-
piramadēyam
70 Varaguṇamaṅgalattuch-chavaiyā[r] kaiïṇ
mēṟpaḍi po-
71 li-ūṭṭ=āga vaitta niṟai kuṟaiyāp=paḷaṅ-kāśu
nūṟṟ-oru
72 padu[1*] ik-kāśāl oru kāśukku āṇḍuvarai poli
niṟaima-
73 di-nārayattāl [iru-kala]nell=āga vaṇda nellu
iru-nū
74 ṟṟ-iru-badiṇ kalam [1*]in-nellāl niyadippaḍi-
iva-
75 gaḷ koṇḍu vandu cheluttak=kaḍavaṇa
[1*]nāḷi-neykku iru
76 padi-nāḷi nell=āgat=tirunandā-viḷakku
oṇṟiṇukku ni-
77 ya[di] ney uriy=āgat=tiru=nand[ā*]-viḷakku
aindiṇukkup-pa
78 [śu]viṇ=naṟu-ney niyadi iru-nāḷi uri[1*] an-
diyam-pōdu
79 tiruv amidu séygiṟṟu tīpa-mālai kāṭṭap-
paśuviṇ = ṅaṟu-ne
80 y niyadi uḷakku [1*] ip-pariśu cheluttādu
kuttuk-kāṟ = paḍi-
81 l it-tēvarkkēy pann-iraṇḍ-araik-kāśu
daṇḍamum paṭṭuch-chelu-
82 ttādu viṭṭa mudal=iraṭṭiuṅ=kuḍuppadu [1*]
in-nāṭṭu-
83 t-tēvadāṇap-piramadēyam
Tiyambakamaṅgalam Ira-
84 [ṇa]vālimaṅgalattuch=chavaiyār kaiïṇ
mēṟpaḍi po-
85 li-ūṭṭ=āga vaitta niṟai kuṟaiyāp-paḷaṅ-kāśu
mu-
86 p-patt-iraṇḍu ik-kāśāl oru kāśukku āṇḍuvarai
poli niṟai-
87 madi-nārāyattāl=iru-kala-nell=āga vanda
nellu aṟu-pa-
88 ttu-nāṟ-kalam [1*] iṅ-nellāl ivagaḷ niyadip
paḍi koṇ-
89 ḍu vandu cheluttak-kaḍavaṇa [1*] nāḷip-pāl-
ukku iru-nāḷi ne-
90 ll=āgat=tirumañjaṇam āḍi-aruḷap-paśuviṇ pāl
niya-
91 di nā nāḷi [1*] nāḷit-taïrukku iru-nāḷi nell=āgat-
ti-
92 rumañjaṇam āḍi aruḷap-paśuviṇ=ṟaïr niyadi
nā-

93 nāḷi ip-pariśu cheluttādu kuttuk-kāṟ=paḍi-
94 l it-tēvarkkēy aindu kāśu daṇḍamum paṭṭuch-
95 cheluttādu viṭṭa mudal-iraṭṭiuṅ=kuḍuppadu

Second slab; First face

96 in-nāṭṭuk-Keṅgaimaṅgalattup=paḍum Āl-ampaṭṭattu ū-
97 rār kaiiṇ mēṟpaḍi poli-üṭṭ=āga vaitta niṟai kuṟaiyāp-paḷaṅ-kāśu pa-
98 diṇ-āṟu ik-kāśāl oru kāśukku āṇḍuvarai poli niṟaimadi nārāyattāl i-
99 ru-kala-nell=āga vanda nellu muppatt-iru-kalam [1*]in-nellāl ivagaḷ
100 [niya]dippaḍi [koṇ]ḍu vandu cheluttak-kaḍavaṇa [1*] ōr-iḷanīrukku nāḷi nell=ā
101 gat=tirumāñjanam āḍi aruḷa iḷanīr vaḻuvai uṭpaḍa niyadi iru nāḷi u-
102 ḷakku [1*] nāḷi iḷaṉirukku nāl-iḷanīr-āga niyadi iḍum iḷanīr eṭṭu [1*] i-
103 p-pariśu cheluttādu kuttuk-kāṟ=paḍil it-tēvarkkēy aindu kāśu da-
104 ṇḍamum paṭṭuch=chcheluttādu viṭṭa mudal-iraṭṭiuṅ=kuḍuppadu [11*] in-nā
105 ṭṭu Māṇavīrapaṭṭinattu nagarattār kaiiṇ mēṟpaḍi poli-ūṭṭ=āga vai-
106 tta niṟai kuṟaiyāp-paḷaṅ-kāśu nūṟṟ-iru-padu ik-kāśāloru-kāśuk
107 ku āṇḍu varai poli niṟaimadi-nārāyattāl iru kala-nell=āga vanda ne-
108 llu iru-nūṟṟu nāṟ-paḍiṇ kalam [1*]in-nellāl ivagaḷ niyadippa-
109 ḍi koṇḍu vandu cheluttak=kaḍavaṇa [1*] oru kāśukku niṟaimadi-nārāyattāṟ=
110 paḍiṇ-kala-nell=aḥkam=āga [1*] nūṟṟ-aim-badi-nāḷi naṟum-pūviṇukku oru
111 kāś=āga śrī paḷḷit-tāmattiṇukku niyadi aḷakkak=kaḍava naṟum-pūp-padi-
112 nāḷi [1*] ip-pariśu cheluttādu kuttuk-kāṟ-paḍiṟ (ḍil) it-tēvar-kkēy iru-bat-
113 t-aindu kāśu daṇḍamum paṭṭuch=cheluttādu viṭṭa mudal-iraṭṭiuṅ=kuḍup
114 [pa]du [11*] Śirivallabha-vaḷanāṭṭup-piramadēyam Kaṭṭāri-maṅgalattuch=chavaiyā-
115 r kaiiṇ mēṟpaḍi poliūṭṭ=āga vaitta niṟai kuṟaiyāp-paḷaṅ-kāśu to [ṇ]ṇū]ṟṟu-
116 nāṇgu ponn=aindu [1*] ik-kāśāl oru-kāśukku āṇḍuvarai poli niṟaimadi nārāyattā-
117 l iru-kala-nell=āga vanda nellu nūṟṟ-eṇ-batt-oṇpadiṇ kalam [1*] in-ne
118 llāl ivagaḷ koṇḍu vandu cheluttak=kaḍavaṇa [1*] nāḷich-chiṟu payaṟṟup-po-
119 rikku nāḷi-uḷakkup-payaṟ=āgavum [1*] nāḷip-payaṟṟukku iru-nāḷi nell=ā-
120 gap=pori iḍa niśadam śiṟu-payaṟṟup-poṟi niyadi uriiṇukku aḷakkak=kaḍava
121 śiru-payaṟu uri-āḷākku oru kāśukku niṟaimadi-nārāyattāṟ-padiṇ-kala-nel-
122 l-aḥkam=āga [1*] oru-kāṇattukkup=padiṇ-oru-nāḷi uḷakku mañjaḷ=āgat=tiru
123 mēṇi pūśi aruḷa mēṟ-ṟōl śiṟaitta paṟṟu mañjaḷ niyadi muḷakku [1*]
124 ōviya [i]u]m pāvāḍaïūm ōr-aṇai oru kāśu peṟṟaṇa oru-muṟai mut-tiṅ-
125 gaḷukku nāl-aṇaiy-āga ōr-āṇḍu nāṇgu-muṟaikku veṇ-kūṟai padiṇ-āṟ-aṇai [1*] i-
126 p-pariśu cheluttādu kuttuk-kāṟ-paḍil it-tēvarkkēy iru-patt-aindu
127 kāśu daṇḍamum paṭṭuch=cheluttādu viṭṭa mudal-iraṭṭiüm = kuḍuppadu [11*]
128 Parāntaka-vaḷa-nāṭṭup-piramadēyam [Parai]śumaṅgala[ttut = teṇ-kiḻakku Ti-
129 [ṇṇi]ch=chavaiyār kaiiṇ mēṟpaḍi poli-ūṭṭ=āga vaitta niṟai kuṟaiyāp-paḷa
130 ṅ-kāśu iru-batt-aindu [1*] ik-kāśāl oru-kāśukku āṇḍu varai poli niṟaimadi-nā
131 rāyattāl iru-kala nell=āga vanda nellu aimbadiṇ kalam in-nellā-
132 l=ivagaḷ koṇḍu vandu cheluttak=kaḍavaṇa [1*] nāḷi ariśikku mun-nāḷi nel-
133 l=āgat-tirup-palikku niyadi ariśi chen-naṟ (neṟ)-ṟīṭṭal oru-pōdaikku nāḷiy=āga i-
134 raṇḍu pōdaikku ariśi chen-naṟ (ne)-ṟīṭṭal iru-nāḷi [1*] oru-kāśukku niṟimadi-nārāyattāl
135 paḍiṇ-kala nell-aḥkam=āga [1*] Śrī-maḍaippaḷḷik-kaṭṭu mēṟ-kaṭṭikkup-puḍavai iṇai i-
136 raṇḍ-araik-kāṇam peṟṟaṇa oru-muṟai aṟu-tiṅgaḷukku īr-aṇaiy=āga ōr-āṇḍu iraṇḍu muṟaik-
137 kup=puḍavai nāl-aṇai [1*] kal-puṟaikkup=puḍavai iṇai iraṇḍu kāṇam peṟṟaṇa oru muṟai mut-tiṅ-

138 galukku īr-aṇaiy=āga ōr-āṇḍu nāṇgu muṟai [k*]kup=puḍavai eṭṭ-aṇai [I*] ip-pariśu cheluttādu kut-

139 tuk-kāṟ=paḍil it-tēverkkēy aindu kāśu daṇḍamum paṭṭuch=cheluttādu viṭṭa muda-

140 l-iraṭṭiüṅ=kuḍuppadu [II*] in-nāṭṭup-piramadēya[m*] Māṟamaṅgalattu-

141 ch=chavaiyār kaiïṇ mēṟpaḍi poli-ūṭṭ=āga vaitta niṟai kuṟaiyāp-pa-

142 ḷan-kāśu nūṟṟ-aimbatt-iraṇḍ-arai [I*] ik-kāśāl oru-kāśukku āṇḍu varai

143 poli niṟaimadi-nārāyattāl iru-kala-nell=āga vanda nellu muṇ-nūṟ-

144 ṟ--aiṅ-kalam [I*] in-nellāl ivagaḷ koṇḍu vandu cheluttak=kaḍavaṇa [I*]

145 oru-kāśukku niṟaimadi-nārāyattāl padiṇ-kala-nell-aḥkam=āga [I*] śrī-tūpam

146 śidāriïṇukku vēṇḍum uṟu[ppu] agil-uṭapaḍak = kaṟpūramun=tēṇu[m] ni-

147 yadi araik-kāṇam vilai peṟa iḍuvadu [I] Śrī-kaṟpakkira-agattuk-kaṭṭu mēṟ-kaṭ-

148 ṭikku veṇ-kūṟai iṇai ēḷaraik-kāṇam perṟaṇa oru-muṟai āṟu tiṅgaḷukku

149 nāl-aṇaiy-āga ōr-āṇḍu iraṇḍu muṟaikku veṇ-kūṟai eṭṭ-aṇai [I*] nāḷit-taïr-amidiṇuk-

150 ku iru-nāḷi nell=āgat=tirup-pal-ikkup=paśuviṇ=ṟōy-taïr-niyadi nāḷi [I*]

151 taṭṭaḷi koṭṭigaḷukkuk=koṟṟu nellut-tiṅgaḷ nāṟ-kalanēy padiṇku-

152 ṟuṇi nāḷi uriy=āga ōr-āṇḍu paṇṇ-iraṇḍu tiṅgaḷukku vēṇḍum nellu niṟai-

153 madi nārāyattāl aimbatt-eḷu kalam[1]

Second Slab; Second Face

154 in-nāṭṭup-piramadēyam Teṇṟak-ku.....

155 llūrch-chavaiyār kaiïṇ mēṟpaḍi poli-ūṭṭ=āga vaitta ni-

156 ṟai kuṟaiyāp=paḷaṅ-kāśu aru-badu [I*] ik-kāśāl oru-kāśukku āṇḍu-

157 varai poli niṟaimadi nārāyattāl iru-kala nell=āga vanda nellu

158 nūṟṟ-iru-badiṇ kalam [I*] in-nellāl ivagaḷ koṇḍu vandu chelutta-

159 k=kaḍavaṇa [I*] oru kāśukku niṟaimadi-nārāyattāl padiṇ-kala nell-aḥkam=ā

160 ga Śrī uḍaiy-āḍai iṇai mūṇṟu kāśu perṟaṇa oru muṟai mut-tiṅgaḷukku

161 ōr-aṇaiy=āga ōr-āṇḍu nāṇgu muṟaikku śrī uḍaiy-āḍai nāl-aṇai [I*] īp-

162 pariśu cheluttādu kuttuk-kāṟ-paḍil it-tēvarkkēy pann-i-

163 raṇḍ araik-kāśu daṇḍamum paṭṭuch=cheluttādu viṭṭa mudal-iraṭṭi-

164 uṅ=kuḍuppadu [II*] Amidaguṇa-vaḷanāṭṭup-piramadēyam Avaṇi-

165 paśēkaramaṅgalattuch=chavaiyār kaiïṇ mēṟpaḍi poli-ūṭṭ=āga vaitta

166 niṟai kuṟaiyāp=paḷaṅ-kāśu aṟu-badu [I*] ik-kāśāl oru-kāśukku āṇḍuva-

167 rai poli niraimadi nārāyattāl iru-kala-nell=āga vanda nellu nūṟṟu-iru-

168 padiṇ-kalam [I*] in-nellāl ivagaḷ koṇḍu vandu cheluttak=K̄a-

169 ḍavaṇa [I*] oru-kāśukku niṟaimadi nārāyattāṟ-padiṇ-kala-nell-aḥkam=āga śrī

170 uḍaiy-āḍai iṇai mūṇṟu kāśu perṟaṇa oru muṟai mut-tiṅgaḷukku ōr-aṇaiy=ā-

171 ga ōr-āṇḍu nāṇgu muṟaikku Śrī uḍaiy-āḍai nāl-aṇai ip-pariśu cheluttādu kut-

172 kkāṟ-paḍil it-tēvarkkēy pann-iraṇḍ-araik-kāśu daṇḍamum paṭṭuch-cheluttā-

173 du viṭṭa mudal-iraṭṭiüṅ-kuḍuppadu [II*] Kuḍa-nāṭṭup-piramadēyam Puḷiï-

174 ḍaich-chavaiyār kaiïṇ mēṟpaḍi poli-ūṭṭ=āga vaitta niṟai kuṟaiyāp=paḷa-

175 ṅ-kāśu nūṟṟ-iru-badu [I*] ik-kāśāl oru-kāśukku āṇḍuvarai poli niṟaimadi-nārāya-

176 ttāl iru-kala-nell=āga vanda nellu iru-nūṟṟu-nāṟpadiṇ kalam in-ne-

177 llāl ivagaḷ koṇḍu vandu cheluttak=kaḍavaṇa [I*] oru-kāśukku niṟaimadi-nārāya-

178 ttāl padiṇ-kala nell-aḥkam=āg̃a Śrī uḍaiy-āḍai iṇai mūṇṟu kāśu perṟaṇa oru-

179 muṟai mut-tiṅgaḷukku īr-aṇaiy=āga ōr-āṇḍu nāṇgu muraikku Śrī uḍaiy-āḍai [e]-

180 ṭṭ-aṇai [I*] ip-pariśu cheluttādu kuttuk-kāṟ-paḍil it-tēvarkkēy iru-bat-

1 Space left unengraved in this line and below. The gap may be filled up as follows: ip-pariśu cheluttādu kuttukkāṟ-paḍil it tēvarkkēy aimbadu kāśu daṇḍamum paṭṭuch=cheluttādu viṭṭa mudal-iraṭṭiüṅ-kuḍuppadu [I*]

181 t-aindu kāśu daṇḍamum paṭṭuch-cheluttādu
viṭṭa mudal-iraṭṭiuṅ=kuḍuppa-
182 du [11*] in-nāṭṭup-piramadēyam Kīraṇūrch-
chavaiyār kaiiṇ mēṟpaḍi poli
183 ūṭṭ=āga vaitta niṟai kuṟaiyāp=paḷaṅ-kāśu iru-
nūṟṟ-oru-battu nāṇgu [1*] i-
184 k-kāśāl oru-kāśukku āṇḍu varai poli
niṟaimadi- nārāyattāl iru-kala-nell=ā-
185 ga vanda nellu nā-nūṟṟ iru-batt-eṇ-kaḷam in-
nellāl ivagaḷ niyadi-
186 ppaḍi koṇḍu vandu cheluttak=kaḍavaṇa nāḷi
neykku iru-badi nāḷi nell=āga
187 tirumañjaṇam āḍi aruḷap=paśuviṇ=ṇaṟu ney
niyadi nā-nāḷi [1*] oru kāśukku
188 niṟaimadi-nārāyattāṟ-padiṇ-kala-nell=aḥkam=
āgat=tulāch-chandaṇattu-
189 kku oru-kāśu=āgat=tirumēṇi pūśum chand-
anak-kuḷambuch-chandaṇam niyadi
190 mup-palam [1*] ip-pariśu cheluttādu kuttuk-
kāṟ-paḍil it-tevarkkē-
191 y aimbadu kāśu daṇḍamum paṭṭuch=ch-
eluttādu viṭṭa mudal-i-
192 raṭṭiuṅ=kuḍuppadu [II*] in-nāṭṭup-piramed-
ēyam Śaḍaṅgavikuṟich-
193 chich-chavaiyār kaiiṇ mēṟpaḍi poli-ūṭṭ=āga
vaitta niṟai-kuṟaiyāp-paḷaṅ-kā
194 śu toṇ-ṇūṟu [1*] ik-kāśal oru-kāśukku āṇḍu
varai poli niṟaimadi-nārāyattāl
195 iru-kala-nell=āga vanda nellu nūṟṟ-eṇbadiṇ-
kalam [1*] in-nellāl niyadip-
196 paḍi ivagaḷ koṇḍu vandu cheluk=kaḍavadu
[1*] oru-kāśukku niṟaimadi-nārā-
197 yattāṟ=padiṇ-kala-nell=aḥkam=āgap=padi
ṇ-aiṅ-kaḷañju kaṟpūrattukku o[ru]-
198 kāś-āgat-tirumēṇi-pūśun=tiruch-chandaṇa
ttoḍu kūṭṭi araikkum kaṟpū-
199 ram niyadi ēḻ-araik-kāṇam [1*] ip-pariśu
cheluttādu kuttuk-kāṟ-paḍil
200 it-tēvarkkēy iru-batt-aindu kāśu daṇḍamum
paṭṭuch cheluttādu viṭ-
201 ṭa mudal-iraṭṭiün=kuḍuppadu [11*] in-nāṭṭup-
piramadēyam Kaḍuṅgōmaṅ-
202 galattuch-chavaiyār kaiiṇ mēṟpaḍi poli-
ūṭṭ=āga vaitta niṟai kuṟaiyā-
203 p=paḷaṅ-kāśu paḍiṇ-āṟu [1*] ik-kāśāl oru-
kāśukku āṇḍuvarai poli niṟaima-
204 di-nārāyattāl iru-kala-nell=āga vanda nellu
mup-patt-iru-kalam [1*] in-ne-
205 llāl ivagaḷ niyadip-paḍi koṇḍu vandu
cheluttak=kaḍavaṇa ōr-iḷanīrukku
206 nāḷi nell=āgat=tirumañjaṇam āḍi aruḷa iḷanīr
vaḻuvai uṭpaḍa niya-
207 di iru-nāḷiiṇukku nāḷi iḷanirukku nāl-iḷanīr=āga
niyadi iḍum iḷa-
208 nīr eṭṭu [1*] ip-pariśu cheluttādu kuttuk-kāṟ-
paḍil it-tēvark-
209 kēy aindu kāśu daṇḍamum paṭṭuch-
cheluttādu viṭṭa mudal-iraṭṭiuṅ=ku
210 ḍuppadu [11*]

Translation[1]

(Lines 1-8) .....(These are) the thousand four hundred old *kāśu* (which are) not deficient in weight fetched on the thousand and first day (by) Iruppaikkuḍi-kiḻavaṇ, Chāttam-Perumāṇ and Aḷaṟṟūr-nāṭṭuk-kōṇ having (been) despatched (to do so) by Varaguṇa-mārāyar (who is) the devoted servant of the all-possessing (*uḍaiyār*) to be contributed out of (its) interest without affecting the capital for the great master of the sacred original place, the object of worship (by) Subrahmaṇya-paṭārar of Tiru... in this year - the thirteenth year opposite to the....to the illustrious king Varaguṇa-mārāyar.

(Lines 8-10) Out of this, ninetysix old *kāśu* not deficient in weight and eight poṇ (are) placed in the hands of the *ūrār* of Koṟkai in Kuḍanāḍu to be contributed out of the interest without affecting the capital.

(Lines 10-19) Paddy—hundred and ninety-three *kalam* and nine *kuṟuṇi* accruing at the rate of two *kalam* of paddy by (the measure called) *niṟaimadi-nārāyam* (as) interest up to (one) year for one *kāśu*-out of these *kāśu;* (Items) bound to be contributed (by) these (*ūrār*) daily-at the rate of three measures of paddy for (one) measure (of) rice, rice for sacred food offerings at the rate of four measures polished out of pure paddy for one occasion—sixteen measures of (rice) polished out of pure paddy; to be contributed (by) doubling the quantities on (the days of) Tiruvādirai in (the month of Mārgaḻi, Makam in (the month of) Māśi and Viyākam (Viśākhā) in (the month of) Vaiyyāśi (Vaikāśi); in case of default of contribution in this manner shall pay a fine of twenty five kāśu and double the quantity not (so) paid.

1. This passage is translated here only as an example, otherwise similar passages as that follow are better understood through the tabular columns reproduced below as done by the previous editor than by translation.

No.	No. of lines	Division	Name of village	The body of persons with whom money was invested	Amount invested		Interest						
					kāśu	poṇ	Rate per kāśu	Amount Kalam	kuṟuṇi	nāḻiuri		object for which the interest was utilised	Fine in case of default
1	8-19	Kuḍu-nādu	Koṟkai	Ūrār	96	8	2	193	9	..	..	For supplying daily 16 *nāḻi* of rice on ordinary days and 96 nāḻi for 3 days in the year	25 *kāśu* and double the quantity.
2	19-48	Do	Nallūr	Do	168	$6\frac{1}{4}$	Do	337	3	4	1	For supplying daily 1 *nāḻi* and 1 uri of ghee, 6 *nāḻi* of curd, 16 plantains, 4 palam of sugar, 40 palam of vegetables, 1 uḻakku and 2 śeviḍu of kāyam and double this quantity for 3 days	50 *kāśu* and double the quantity
3	48-69	Do	Śāḻiyam	Do	24	$5\frac{3}{4}$	Do	49	2	1	1	For supply daily 2 *nāḻi* of *payaṟṟu*-paṟuppu for kummāyam, 3 paṟṟu of betel leaves and 56 nuts, together with double the above quantity for 3 days	5 *kāśu* and double the quantity
4	69-82	Vaḻudi-vaḻanāḍu	araguṇamaṅgalam	Sabhai	110	0	Do	220	..	..	..	For supplying daily 2 *nāḻi* and 1 *uri* of ghee for 5 lamps and 1 *uḻakku* of ghee for 1 chain of lamps.	12 1/2 *kāśu* and double the quantity
5	82-95	Do	Iraṇavāḻi-maṅgalam included in Triyambaka-maṅgalam	Do	32	0	Do	64	..	..	..	For supplying daily 4 *nāḻi* of cow's milk and 4 *nāḻi* of curd	5 *kāśu* and double the quantity.
6	96-104	Do	Ālambaṭṭam included in Geṅgaimaṅgalam	Ūrār	16	0	Do	32	..	..	..	For supply daily 8 tender cocoanuts	Do
7	104-114	Do	Mānavīrapaṭṭinam	Nagarattār	120	0	Do	240	..	..	..	For supplying daily 10 *nāḻi* of flowers	25 *kāśu* and double the quantity
8	114-127	Śrīvallabha-vaḻanāḍu	Kaṭṭāṟimaṅgalam	Sabhai	94	5	Do	189	..	..	..	For supplying daily 1 *uri* of *pori* and 3 *uḻakku* of *mañjal* and 16 *aṇai* of white cloth for the year	Do
9	128-140	Parāntaka vaḻanāḍu	Tinni included in Paraisumangalam	Do	25	0	Do	50	..	..	..	For supplying daily 2 *nāḻi* of rice for bali, and for four *aṇai* of puḍavai at the rate of 2 1/2kāṇam for 1 *aṇai* rate of 2 kāṇam for 1 *aṇai* to be supplied during the year	5 *kāśu* and double the quantity

No.	No. of lines	Dvision	Name of village	The body of persons with whom money was invested	Amount invested		Interest						
					kāśu	poṇ	Rate per kāśu	Amount Kalam	kuṟuṇi	nāḻiuri		object for which the interest was utilised	Fine in case of default
10.	140-153	Parāntaka-vaḷanāḍu	Māṟamaṅgalam	Sabhai	152 1/2	..	2 kalam	305	..	..	..	For supplying daily incense at 1 1/2 *kāṇam*, for 8 *aṇai* of white cloth at 7 1/2 kāṇam each *aṇai* for 1 year, for curd at 2 *nāḻi* of paddy per day and for drummers at 4 *kalam* 10 kuṟuṇi 1 *nāḻi* and *uri* per moth or 57 *kalam* per year.	Omitted
11	154-164	Do	Teṉṟakka . . . llūr	Do	60	0	0	120	..	..	..	For supply during the year aṇai of uḍai-āḍai at 3 kāśu per aṇai	12 1/2 *kāśu* and double the quantity
12	164-173	Amitaguṇa -vaḷanāḍu	Avanipaśēkaramangalam	Do	60	0	0	120	..	..	..	Ditto	Do
13	173-182	Kuḍa-nāḍu	Puḻiyiḍai	Do	120	0	0	240	..	..	..	For supplying 8 *aṇai* of *uḍaiāḍai* at 3 *kāśu* per *aṇai*	25 *kāśu* and double the quantity
14	182-192	Do	Kiraṇūr	Do	214	0	0	428	..	..	..	For supplying daily 4 *nāḻi* of ghee for an ointment, and 3 *palam* of sandal at 1 *tulām* of sandal for 1 *kāśu*.	50 *kāśu* and double the quantity
15	192-201	Do	Śaḍaṅgavikuṟi chohi	Do	90	0	0	180	..	..	..	For supplying daily 7 1/2 *kāṇam* of *karpūram* (1 kāśu fetching 5 kaḻañju)	25 *kāśu* and double the quantity
16	201-210	Do	Kaḍuṅgōmaṅgalam	Do	16	0	1	32	..	..	..	To supply daily 8 tender cocoanuts at 1 *nāḻi* of paddy for 1 cocoanut.	5 *kāśu* and double the quantity.

1 The following tables can be worked out from this inscription:

Money

10 poṇ or
10 *kāṇam* } = 1 kāśu

Measure

10 śevidu or
2 āḻakku } = 1 uḻakku
2 uḻakku=uri
2 uri = 1 *nāḻi*

Number

4 aḍukku = 1 paṟṟu

Weight

10 kāṇam= 1 kaḻanju
100 kalam= 1 tulām'

6 *nāḻi*=1 kuṟuṇi
15 kuṟuṇi=1 kalam

49. Tirugōkarṇam Inscription of Varaguṇa II

Provenance : Tirugōkarṇam, Alangudi Taluk, Tiruchchirappalli District. Gōkarṇēśvara temple, south wall.

Reference : *SII*, XIV, 25

Language / Script : Tamil

Date : Regnal year 17 : 879–80 A.D.

Text

1 *Svasti Śrī* [1*] Kō Māṟa
2 ñ-Chaḍaiyarkku yā-
3 ṇḍu 17 āvadu
4 Valla-nāṭṭu Kavira-
5 ppāl Kalkuṟich-
6 chi Varaguṇav-adi
7 araiyaṉ āṇa
8 Nakkañ-Cheṭṭi i-
9 ñ-ñāṭṭu Tiruve
10 ḷppūr Kōkar-
11 ṇattu mādē
12 varkku nondā
13 viḷa[k]kiṇukku rāvu-
14 m pagalum non
15 dā-viḷakkuṇukku
16 vaitta poṉ
17 15 padiṉ añ [ju]
18 kaḷañju [1*] ip-
19 poṉ nāṭṭā[r] ra-
20 *ksha*iy-āga vai[t]ta
21 poṉ

Translation

(Lines 1-18) Hail ! Prosperity (In the) year 17 of king Māṟañ - Chaḍaiyaṉ, Varaguṇav-adi-araiyaṉ *alias* Nakkañ-Cheṭṭi of Kalkuṟichchi in the subdivision of Kaviram in Valla-nāḍu endowed gold-15-fifteen *kaḷañju* for a perpetual lamp for night and day for the great god of Kō (Gō) karṇam in Tiruveḷppūr.

(Lines 18-21) This gold was endowed to be under the protection of the district assembly.

50. Kaḷugumalai Inscription (I) of Parāntaka II

Provenance : Kaḷugumalai, Kovilpatti Taluk, Tirunelveli District
Rock in the village (between the second and third sections among the rows of Jaina figures cut into the rock.

Reference : *SII*, V, 405

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 34 (or 5) = 897–98 A.D.

Text

1 *Srī* Kō-Māṟañ-Chaḍaiyaṟku yāṇḍu [3.] Nechchu-
2 ṟa-nāṭṭut-Tirunechchuṟattu Tirumalait-Tē-
3 varkku *Guṇasākara-bhaṭārar* cheyvitta Ku-
4 ḷuvāṇainallūr Tumbūrk-kūṟṟattu Kāḍan-
5 daikuḍi Dharmachīttan-āna. yāmāṟar Tirumā-
6 l(malai)=aḍaiñjirundu *Siddhāntam* uraikkum pa-
7 ḍārar ulḷiṭṭup=padiṇmar vaiyirāg*ya*rkku *Ā-*
8 *hāradānam*=āgat=taṉ mudal kuḍutt-eḍuippit-
9 ta kiṇaṟu mēlai Vīranāraṇa ēṟi . . na.
10 naḍuvil *Dharmachittaṉ*um kīḻait-tirumāl-uṟa-
11 vāṟaṉ-Enichchilu Chīḍap-paḍārar-Enichchilu-
12 m Uttamaśīlaṇum Varasundari E-
13 nichchilum Tirumāl ta . . e. nichchi-
14 lum . . ṅga Vīraṇum Nāṭṭuchcheru Enichchi-
15 lum . . . cheyvi . . [k*]ka=kaḍavār

Translation

(Lines 1-4) In the year 3 of King Māṟañ-Chaḍaiyaṉ Kuḻuvāṇainallūr created by Guṇas- āgara-bhaṭārar to the deity on the illustrious rock (tirumalai) at Tirunechchuṟam in Nechchuṟa nāḍu

(Lines 4-9) The well excavated out of his own funds as feeding charity (*āhāradāna*) to feed ten recluses (*vayirāgyar*) including the master who expounds the Siddhāntam (i.e., tenets and philosophy of the Jains) from the hillock (by) Dharmachittaṉ *alias* . . . yāmāṟar of Kāḍandaikuḍi in Tumbūrkkūṟṟam

(Lines 9-15) Viranāraṇa-eni . . . .in the west . . . . Dharmachittaṇ, ...enichchil, disciple Paḍāṟar-enichchil, Uttamaśilaṇ, Varasundari-enichchil. . . . . Viraṇ, and Nāṭṭuchcheru-enichchil shall carry out (this charity).

51. Māṇūr Inscription of Parāntaka II

Provenance	:	Māṇūr, Tirunelveli Taluk, Tirunelveli District, Ambalavāṇa temple, pillar
Reference	:	*SII*, XIV, 37
Language	:	Tamil
Script	:	Vaṭṭeḻuttu
Date	:	Regnal year 35, 469th day. *c.* 897–98 A.D.

Text

First Side

1 स्वस्ति श्री Kō Māṟan-cha
2 ḍaiyaṟku yāṇḍu
3 muppatt-añju
4 nāḷ nā-nūṟṟ-aṟu-
5 pattu oṇbadu i-
6 n-nāḷāl kaḷak [ku]ḍi
7 nāṭṭu ब्रह्मदेयm Māṇa-
8 [ni] lai nal ūr Mā (Ma) हास-
9 भै yōm peruṅguṟi chā-
10 ṟṟi श्रीगोवर्द्धनttuk-kūḍi
11 irundu ivv-ūr Mā (Ma)
12 हासभै yōm kuḍi maṇṟā
13 ḍuvadaṇukku cheyda vyavastai (sthai)-
14 y-āvadu[1] ivv-ur (ūr) paṅg-uḍai
15 yār makkaḷ सभै yil-maṇ-
16 ṟ = āḍukiṟadu oru धर्म्ममुṭpa-
17 ḍa mantira-brāhmaṇam vallār सु-
18 वृत्त r=āy iruppārē oru paṅ-
19 giṇikku oruttarē सभै yil
20 maṇṟ-āḍuvad-āgavum [1*] vilaiyum
21 प्रतिग्रहmum स्त्रीधन mum-uḍai

Second side

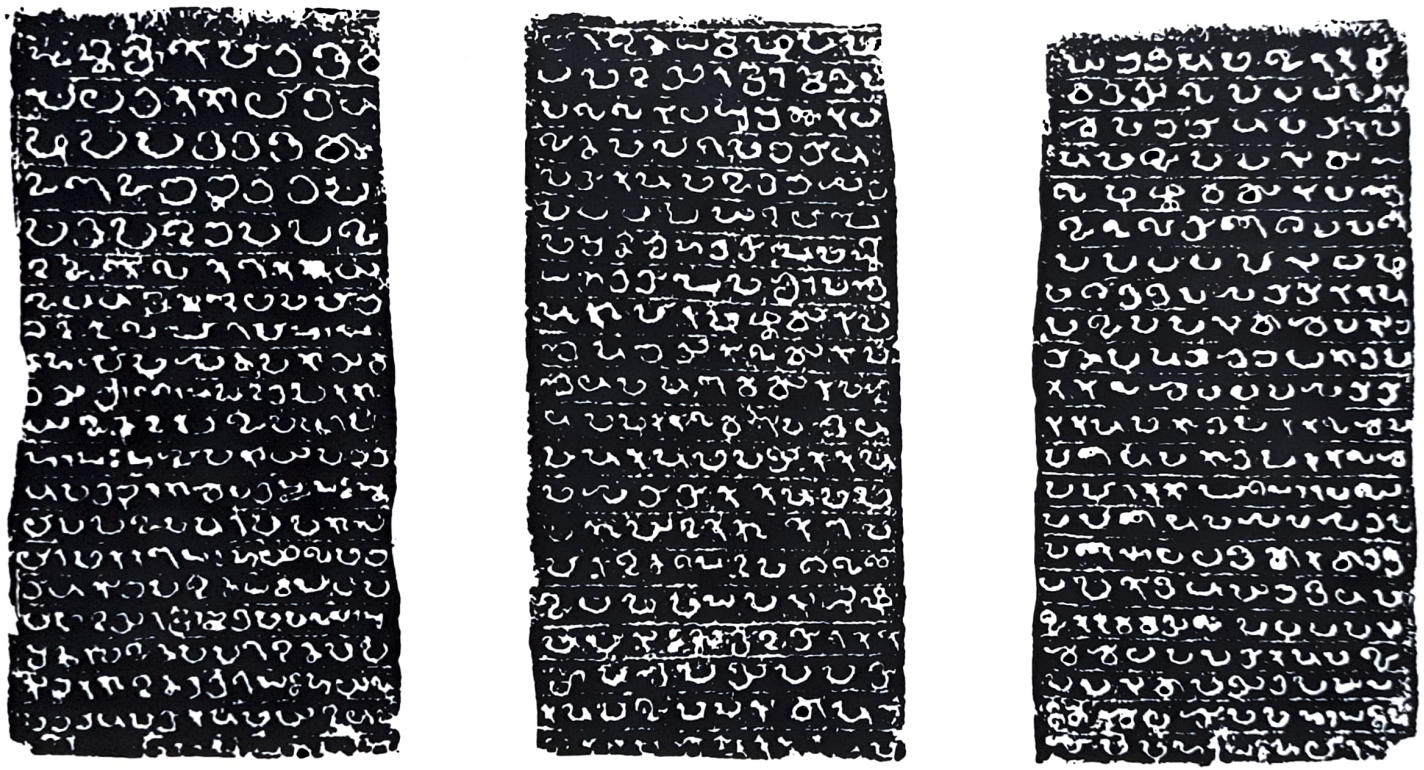
22 yār oru धन्म m-uppa-
23 ḍa mantira ब्राह्मण m
24 vallār=āy सुवृत्तर=āy
25 iruppārē maṇṟ-āḍu
26 vad=āgavum [1*] idaṇ mēṟ-
27 paṭṭadu vilaiyālu
28 m प्रतिग्रह ttālum स्त्री-
29 धन ttālum श्रावaṇai
30 puguvār muḻu śirāva-
31 ṇai aṇṟi kāl śirāvaa-
32 ṇaiyum araich-chīrāvaṇai-
33 yum mukkāl śirāvaṇaiyu
34 m pugavum paṇikkavu-
35 m peṟādā [r=ā] gavum [1*]pa-
36 ṅgu vilaikku koḻva(kol)
37 vār oru vēdam ellā
38 iḍamum सपरिशिष्ट
39 m parī क्षै tandārkkē
40 श्रावaṇai paṇippad-ā
41 gavum [1*]ip-pariśu aṇ-
42 ṟi श्रावaṇai pukkāraiyum

Third side

43 piṇṇaiyum ik-kach-
44 chattil paṭṭa pari-
45 śē maṇṟ-āḍuvad-āga va[1]
46 vum [1*]ip-pariśiṇā
47 l muḻuch-chirāvaṇai
48 illādārai ev-vagai-
49 p-paṭṭa vāriyam-u
50 m ēṟṟap=peṟādār=āgavu
51 m[1*]ip=pariśu śeykiṇ-
52 ṟārum aṇṟ=eṇṟu kuttu-
53 kkāl śeyyap=peṟādā-
54 r=āgavum[1*]kuttukkāl śey-
55 vāraiyum kuttūkkāl se-
56 vvārkku [उपो . . ni]-
57 ppāraiyum vev-vēṟṟu
58 vagai aiyy-añju kāśu daṇ-
59 ḍaṅ-goṇḍu piṇṇaiyum
60 ik-kachchattil paṭṭa pari-
61 śe cheyvva(va)d=āgavum [1*]i-
62 p-pariśu paṇittu व्यव-
63 स्तै(स्थै) cheydōm ma हासभै
64 yōm [1*] ma हासभैyār pa[1]-

1 This is redundant.

51. Māṇūr Inscription of Parāntaka II



Māṇūr Inscription of Maranjadayan

Ep. Ind. Vol. XXII p. 5

Archaeological Survey of India, Mysore

Translation

(Lines 1-14) Hail ! Prosperity ! the year thirty-five, and day four hundred and sixtynine of (the reign of) King Māṟañ-Chaḍaiyaṇ. On this day, we (the members of) the *mahāsabhai* of Māṇanilai-nal-ūr in Kaḷakkuḍi-nāḍu, having proclaimed a full meeting and having gathered and seated at the illustrious Gōvardhana, the arrangement made for (the regulation of) assembling and participation by ourselves (the members) of the *mahāsabhai* of this village is (as follows):

(Lines 14-20) Those possessing share (of the land) in this village (for) participating in the people's *sabhai*-only sons (of) those, who have mastered *Mantra-brāhmaṇam* including one *dharmam* and are of good conduct. one (person) for one share, shall take part in the *sabhai*.

(Lines 20-26) (of) those (who) own (shares) by purchase, gift or dowry only such (who) have mastered *Mantra-brāhmaṇam* including one *dharmam* and (who) are of good conduct, shall take part (in the *sabhai*).

(Lines 26-35) Hereafter, those who acquire the right of participating[2] in virtue of (possessing property) by purchase, gift or dowry shall not, except by (acquiring) full rights, exercise their right to and vote on the basis of the one fourth, half or three-fourths of (such) right.

(Lines 35-46) Among those who acquire shares by purchase, the right to participate shall be awarded only to those who have passed an examination in the entire *Vēda* together with the supplementary works. Those who acquire the right to participate by means other than this shall take part in the assembly again in the manner obtained in this agreement.

(Lines 46-50) (The assembly) shall not select to any kind of committees (*variyam*) those who have not acquired the full rights to participate in the manner (prescribed) thus.

(Lines 51-64) Those who act in this manner shall not cause obstruction by saying 'nay'; Those who obstruct and those who stand by will be variously fined five *kāśu* and then be required to act per this agreement. This arrangement was thus made by the *mahēsabhai*. Written as per their orders.

1 The continuation on the fourth face seems to be built in. Very probably the few missing lines run as follows :- "ṇikka e-ḷudinēṇ....."etc., referring to the *madhyastha* and the engraver.

2. *Ep. Ind.*, Vol. XXII, p.11 *Śrāvaṇai* has been translated there as 'right to property.' The meaning of 'right to participate' is preferred in view of the juxtaposition of both the words *paṅgu* and *śrāvaṇai* in lines 35-40. It is obvious that both cannot refer to property.

52. Āṇaimalai Inscription of Parivrājakar

Provenance : Āṇaimalai, Madurai Taluk, Madurai District; Entrance into the *maṇḍapa* of the cave near the Narasimha temple.
Reference : *SII*, XIV, 98
Language : Tamil
Script : Vaṭṭeḻuttu
Date : 9th century

Text

1 श्री-astu Pullāri
2 Vaṭṭakuṟichchi Nambi-
3 rāṇ paṭṭa Chōmāśi Pari-
4 virachjakar pudukku

Translation

May prosperity be (there) !

This is the (work of) renovation (by) Nampirāṇ Bhaṭṭa Sōmayāji Parivrājakar[3] of Pullāri Vaṭṭakuṟichchi

53. Āṇaimalai Sculpture Inscriptions

Provenance : Āṇaimalai, Madurai Taluk, Madurai District; Rock with sculptures overhanging a natural cave
Reference : *SII*, XIV, 102 and 103
Language : Tamil
Script : Vaṭṭeḻuttu
Date : 9th century

Texts (102)

1 श्री Narasiṅgamaṅgalattu
2 *sabhaiyār* rakshai Achchaṇan-

3 The titles Sōmayāji and Parivrājakar do not go together. The former pertains to a function of a brāhmaṇa householder while the latter pertains to one who has renounced the world completely. Probably the person was a householder before renunciation, rare although, to merit the mention of both titles !

3 di cheyvitta tirumēniyum parivāra
4 Puravu-variyār pēramum

In the protection of the assembly (*sabhai*) of Narasingamaṅgalam. The sculpture donated by Achchaṇandi and the group (*bēram*) of subsidiary deities (contributed by) the revenue department personnel.

Texts (103)

1 श्री Teṇ-Kaḷavaḷi-nāṭṭu
2 p-peruvēmbaṟṟūrch-chē
3 ḷiya-Pāṇḍi cheyvi-
4 chcha Iyakka [r pa]dumam

The sculpture of Yaksha by Cheḷiya-Pāṇḍi of Peruvēmbaṟṟūr in Teṇ-Kaḷavaḷi-nāḍu[1]

54. Ayyampāḷaiyam Sculpture Inscriptions

Provenance : Ayyampāḷaiyam, Palani Taluk, Madurai District Sculptures near the natural cavern

Reference : *SII*, XIV, 113, 117, and 118

Language : Tamil

Script : Vaṭṭeḻuttu

Date : 9th century

Texts (113)

1 श्री Vīrasaṅgattup-Perumaḍai
2 Mallisēnap-periyāṇ
3 cheyal

The contribution of Mallisēnap-periyāṇ of Perumaḍai belonging to Vīrasaṅgha.

Texts (117)

1 श्री Perumbatti
2 ūr Paṭṭinik-kura-
3 ttiyār māṇākkiyā-
4 r Avvaṇandik-
5 kurattiyār chey-
6 vitta tēvar II

The deity (sculpture) contributed (by) Avvaṇandik-kurattiyār, student (or disciple) of Paṭṭinik-kurattiyār of Perumbatti-ūr

Texts (118)

1 Kuvaṇachchērit-taṭṭārch-Chā-
2 vikitti Vaṭṭam Vaḍu-
3 gi Śrī Ayirai-maḷai dēva-
4 rkk-avip-puṟam-aṭṭin-
5 ṇa poṉṉ-iru kaḻañju

Two *kaḻañju* of gold endowed to provide for pure cooked rice (*avi-havis*) to the deity at Ayirai hill by Chāvikitti Vaṭṭam Vaḍugi of the goldsmith community of Kuvaṇachchēri.

55. Uttamapāḷaiyam Sculpture Inscriptions

Provenance : Uttampāḷaiyam, Periyakulam Taluk, Madurai District. Sculptures on the Karuppaṇṇasāmi rock and on the boulder nearby

Reference : *SII*, XIV, 122 and 128

Language : Tamil

Script : Vaṭṭeḻuttu

Date : . . . 9th century

Texts (123)

1 श्री Aṭṭōpavāsi Kaṇakavi-
2 rar māṇākkar Ariṭṭa-
3 ṇēmip-periyār chey-
4 da tirumēṇi

The sculpture (by) Ariṭṭanēmip (Arishṭanēmi)-periyār, the disciple of Aṭṭōpavāsi (Ashṭōpavāsi-who observes the fasting session for eight days) Kanakavīrar

Texts (128)

1 श्री Tirukkuṇagirit-tēvarkkut-tiruviḷakku-
2 kku Aṇamtavīra-aḍigaḷ aṭṭiṇa kāśu padino-
3 ṇṟu ik-kāśiṇ poli koṇḍu tēvarkku muṭ-

1 There are six more inscriptions of the same type mentioning names such as Enādi Nāḍi, Porkōṭṭu-karaṇattār, Tiṇaikkaḷattār, Veṇbunāṭṭu Veṇburai, Mallattirukkai, Veṇbaikkuḍi-nāṭṭu Veṇbaikkuḍi.

4 tāmaich=cheluttuvār=anōr ip-paḷḷiy-uḍai a-
5 ḍigaḷ Aṟam vēṇḍuvār=idu piḷaiyāmaich=cheyga

(Lines 1-3) Anantavīra-aḍigaḷ gave eleven kāśu for a sacred lamp for Śrī Tirukkuṇagirit-tēvar (i.e. the deity at Guṇagiri)

(Lines 3-5) The priests managing this monastery (*Paḷḷi*) shall contribute without fail to the deity with the interest on these *kāśu*.

(Line 5) Those who desire merit (*aṟam*) may please do this without default.

56. Kaḷugumalai Jaina Sculpture Inscriptions

Provenance : Kaḷugumalai, Kovilpatti Taluk, Tirunelveli District. Rock in the village bearing bas-relief scrulptures of Jaina Tīrthankaras, beneath the sculptures[1]

Reference : *SII*, V, 310, 316, 319, 322, 326, 328, 357, 366, 380 and 384

Language : Tamil

Script : Vaṭṭeḻuttu

Date : In characters of the ninth century

Texts and Translations (310)

1 श्री Kuṇasākara-paḍāra-
2 r chīḍaṇ-Pēreyi-
3 ṟkuḍi Chāttan Tē-
4 vaṇ cheyvitta Ti-
5 rumēṇi

Sculpture (caused to be made i.e., donated) by Chāttan Dēvaṇ of Pēreyiṟkuḍi, disciple (chīḍan=śishya) of the illustrious Guṇasāgara-bhaṭārar

Texts (316)

1 श्री-Tirukkōṭṭāṟṟu
2 Uttaṇandik-ku-
3 ravaḍigaḷ māṇākkar
4 Śāntisēnap-peri-
5 yār cheyvitta tirumē-
6 ṇi

Sculpture donated (by) Śāntisēnap-periyār, student of Uttaṇandik-kuravaḍigaḷ (*Gurava+aḍigaḷ*) of Tirukkōṭṭāṟu

1 श्री Iḍaikkaḷa-nā-
2 ṭṭu Chiṟupō-
3 ḻaṇ Pichchai-k-ku
4 ratti cheyvit-
5 ta tirumēṇi

Sculpture donated (by) Chiṟupōḻaṇ Pichchai-kuratti (i.e., the lady preceptor) of Iḍaikkaḷa-nāḍu

Texts (322)

1 श्री Veṇbaikkuḍi ta-
2 chchan Chaṅgak-kura-
3 ttigaḷ māṇākkiyār
4 chiriviśaiyakkurat-
5 tiyār Chendaṅ-Chātti-
6 yai chārtti cheyvitta ti-
7 rumēṇi

Sculpture (by) Śrīvijayak-kurattiyār, lady student of Tachchan-Chaṅgak (Saṅgha)-kurattigaḷ of Veṇbaikkuḍi on behalf of Chēndan-Chātti

Texts (326)

1 श्री Koṭṭūr-nāṭṭu Pe-
2 rumbaṟṟūr Kū-
3 ttaṅ-Kāmaṇai chāt-
4 ti Tiruchchāraṇat-
5 tuk-kurattigaḷ cey-
6 da paḍimam

Sculpture (*paḍimam-pratīmā*) donated (by) the lady preceptor of Tiuchchāraṇam (Chitaral in Kerala) on behalf of Kūttaṇ Kāmaṇ of Perumbaṟṟūr in Koṭṭūr-nāḍu

Texts (328)

1 श्री Tirunechchuṟattu
2 Māṟampulli
3 cheyvitta paḍi-
4 mam Idukku Kī-
5 ḻūraṇ= Ṟōṭṭan ti-
6 ruviḻakku ney

Sculpture donated (by) Māṟaṇ Pulli of Tirunechchuṟam. Ghee for a lamp by Kiḻūraṇ-Tōṭṭaṇ

1 There are ninetyfive sculptures, each having an inscription beneath. Ten of these, each representing different characteristics in so far as the nature of details, terms like *tirumēṇi*, *paḍimam* and *cheyal* etc., are selected and presented here. The rest, almost similar to anyone of these, may be consulted in the work cited.

Texts (357)

1 Tiruneṟchuṟattu Araimal-
2 lai-Āḻvāṟku tiruppa-
3 ṇi cheykiṟa Paṭṭaṇ Sundara-
4 ṇ-āṇa Neṟchuṟa-nāṭṭup-Pe-
5 ruṅ-kollaṇukku karu-
6 ñchey kāl Chandrāditta [val*]
7 niṟkach-chēdadu

One-fourth (of a unit i.e., *vēli*) of black-soil land (given to) Paṭṭaṇ Sundaraṇ *alias* Neṟchuṟa-nāṭṭup-Peruṅkollaṇ, (the Senior black-smith of the nāḍu) doing construction service to (the deity) Araimalai-Āḻvār at Tiruneṟchuṟam

Texts (366)

1 श्री Ivv-ūr Tu-
2 ppaṅ-Chēnda
3 ṇaich=chātti Na
4 kkaṅ-Kāri che
5 yal

The act (i.e., donation) of Nakkaṇ-Kāri on behalf of Tuppaṇ-Chēndaṇ of this village (i.e., Tirunechchuṟam)

Texts (380)

1 श्री Paḍikkama-
2 ṇa-paḍārar māṇā
3 kkar Pavaṇandip-pe
4 riyār cheyal

The act (i.e., donation) of Pavaṇandip-periyār, student of Paḍikkamaṇa-paḍārar

Texts (384)

1 श्री Tirunaṭṭūr
2 Vimaḷachandira
3 kkuravaḍigaḷ māṇā
4 kkar Kuṇṇūr Yōgi-
5 yār cheyvitta tiru-
6 mēṇi

Sculpture contributed by the Yōgiyār of Kuṇṇūr, student of Vimaḷachandrak-kuravaḍigaḷ of Tirunaṭṭūr

57. Paḷḷimaḍam Inscription of Parāntaka II

Provenance : Paḷḷimaḍam, Aruppukkottai Taluk, Ramanathapuram District; Stone at the entrance to the Kālanāthasvāmin temple

Reference : *SII*, XIV, 39

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 35 + 6 = 41 : 904 A.D.

Texts

1 श्री mat Kō-Māṟan-Chaḍaiyaṟku yāṇ-
2 ḍu muppattaiñju idaṇ-edir
3 [āṟu] ivv-āṇḍu Veṇbu-ṇā-
4 ṭṭuk-Kuṟaṇḍi Tirukkāṭṭāmpa-
5 ḷḷikku Aḷḷattu I. ṭu Oladū-
6 r-kīḻ Pāmbārūr tiṅgaḷ añ-
7 ñāḻi ney aṭṭa aḍutta āḍu ai-
8 mbadu

Translation

(Lines 1-3) The year six opposite to the thirtyfifth year of the illustrious king Māṟaṇ-Chaḍaiyaṇ—In this year

(Lines 3-8) Fifty sheep were contributed to measure five measures of clarified butter per month by Pāmbārūr of Oladūr in Aḷḷam to (the shrine of) Tirukkāṭṭāmpaḷḷi at Kuṟaṇḍi in Veṇbu-nāḍu.

58. Daḷapatisamudram Inscription of Parāntaka II

Provenance : Daḷapatisamudram, Nanguneri Taluk, Tirunelveli District. Pillar lying in the Paṟachchēri of the village.

Reference : *SII*, XIV, 40

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 35 + 6 = 41 : 904 A.D.

Text

First Face

1 .ti श्री Kō Mā-
2 . . . chaḍaiyaṟku yā-
3 . . . 35 idaṇ=edi
4 .6 ivv-āṇḍu karai-
5 kkāṇa-nāṭṭu Iram-
6 bāṭṭu Vēḷāṇ Chāt-
7 taṇ Tirukkōṭṭāṟ-
8 ṟu Irāśakkar pērāl
9 Nāṭṭāṟṟuppōkku-
10 p-Perumbaḷañji
11 eḍupitta Irāśak-
12 kat-taṇṇīrp-perum-
13 bandalakku vaiytta
14 viḷakku÷idaṇukku
15 niśadi uḷakku ney
16 muṭṭāmal=aṭṭi viḷ-
17 akku erivad=āga chiṟup-
18 paḷañjich-chavaiyār pu-
19 ṇaiy=āgap=Paḍaittalaiva-
20 ṇ Kuṇavambaladēvaṇ
21 vaḷi aḍutta chāva-mūvā
22 p-pēr-āḍu 50 aimba-
23 du taṇṇīr-aṭṭuvārkku
24 virutti Perumbaḷa-
25 ñjip-peruṅguḷat

Second Face

26 tu vēḷvik-kumiḷi
27 yāl nīr-paḍuvaṇa ka-
28 rumattuḍavai taḍi [2].
29 rumpettuḍavai ta-
30 ḍi 3 ēttit-taḍi 5 ni-
31 laṇ 3 mā mūṉṟu māvi
32 ṇālum iṟai-kaḍaṇum
33 vaḷi iṟai veṭṭi ev-
34 vagaip-paṭṭadum Peru-
35 mbaḷañjip-Pāppār-
36 Chāṉṟārēy kātt-ūṭṭuva-
37 d=āga ivvūr ūrārēy pa-
38 kkal ip-pariśey vilai-
39 kkuk=koṇḍu Irāśakkarēy
40 ilakkippad=āgavum pu-
41 dukkuvippad=āgavuñ=
42 cheydāṇ Perumba-
43 ḷañji urār magaṇ Vē
44 ḷāṇ Chāttaṇ [1*] Perumba-
45 ḷañji iṇaigaḷ ōrē-
46 ḍuppar puṟankāttup=
47 pudukkuvippadu [1*]
48 ip-pandalukku a-
49 ḍuppitta kiṇaṟu Ku-
50 ḷuvāṇai eṇbadu ।।।
51 Śrī Chīlachchigari
52 ivaṇēy Perumba-
53 ḷañji ūril=eḍuppi-
54 chcha Munnūṟṟuvap-pe-
55 rumbandalukku vait-
56 ta viḷakku÷idaṇuk-
57 ku niśadi uḷakku ne-
58 y muṭṭāmal=aṭṭi vi-
59 ḷakk-erivad=āga aḍu-
60 tta chāvā mūvāp-pē-
61 r-āḍu 50 aimbadu i-
62 vaichchukku puṇaip-
63 Perumbaḷañji ū-
64 rārēy ivagaḷ pakkal
65 Irāśakkat-taṇṇīr-
66 p-perumbandaluk-
67 kut-taṇṇīr-aṭṭuvā-
68 rkku virutti vi-
69 laikkuk=koṇḍu oḷi
70 cheyvid=āga koṇḍu Iḍai-
71 kkuḷattu mūlaivāy-
72 kkumiḷiyāl nī-
73 r-paḍuvaṇa kō . . . yat-
74 tuḍavai taḍi 2 nila-
75 ṇ mākāṇi (in symbol) taṇṇīrt-tuḍa
76 vai taḍi÷nilaṇ mukkāṇi (in symbol)
77 ēṟṟit=taḍi 3 nila-
78 ṇ iraṇḍu mā Kōi-
79 ṟ-piḷḷaigaḷ munnūṟṟu-
80 var puṟaṅkāval ōreḍ-
81 uppar pudukkuvadu I-
82 n-nāḍ-āḷu-nāṭṭu nāykaṇ-
83 mār ivv-iraṇḍu taṇṇīr-
84 ppandalum rakshi-
85 ttār avagaḷ kāle-
86 ṇ talai mēlaṇa-

Translation

(Lines 1-4) The year six opposite to the thirtyfifth year of King Māṟaṉ-Chaḍaiyaṉ—in this year

(Lines 4-14) A lamp (was) endowed for the rest-house called Irāsakkat-taṇṇīrp-perump-pandal (water serving shed of Rājakkar) set up at Perumbaḷañji in Nāṭṭāṟṟup-pōkku by Vēḷāṉ Chāttaṉ of Irambāḍu in Karaik-kāṇa-nāḍu in the name of Irāśakkar of Tirukkōṭṭāṟu

(Lines 14-22) Fifty undying and unaging sheep (were) endowed through Kuṇavambaladēvaṉ, head of a regiment under the surety of the *sabhaiyār* of Chiṟuppaḷañji for lighting a lamp without fail by measuring one *uḻakku* of ghee daily.

(Lines 23-51) Provision for persons serving water:- The 'son' of Perumbaḷanji residents (*ūrār*) Vēḷāṉ Chāttaṉ purchased from the villagers Karumat-tuḍavai of Irumbēḍu in two pieces (*taḍi*). tuḍavai of Irumbēḍu in three pieces—totalling 5 five pieces (amounting to) 3 three *mā* watered by vēḷvik-kumiḻi (sluice) of Perunguḷam in Perumbaḷañji undertaken to pay land tax, road-tax and labour by the good brāhmaṇas (*pāppār-chāṉṟār*) and the body called Irāśakkar to maintain the accounts and to renovate (the water-shed); May (the body called) Iṇaigaḷ Ōṟeduppar of Perumbaḷañjī (also) protect (the endowment) and renovate. The well attached to this water-shed is Kuḻuvāṇai. Śri Chīlachchigari (sign-manual)

(Lines 52-64) Lamp set up for the Munnūṟṟuvap-perumbandal raised at Perumbaḷañji by this man (Chāttaṉ); Fifty undying and unaging sheep (were) endowed for lighting a lamp without fail to measure one *uḻakku* of ghee daily; The villagers of Perumbaḷañji will stand surety for these

(Lines 64-81) Two *mā* of land (were) purchased (consisting of)—two pieces of kō . . attuḍavai (garden) to the extent of one and one-fourth *mā* (mākkāṇi in symbols) and one piece of taṇṇīrt-tuḍavai to the extent of three *kāṇi*—totalling three pieces watered by the sluice in the corner of Iḍaikkuḻam to provide for persons serving water and lighting the lamp. (The body called) Kōiṟ-Piḷḷaigaḷ Munnūṟṟuvar shall protect and renovate.

(Lines 82-86) The persons (Nāyakaṇmār) ruling over this nāḍu shall protect these two water-sheds and their feet shall be upon my (i.e. of Vēḷāṉ Chāttaṉ) head.

59. Kaḻugumalai Inscription (II) of Parāntaka II

Provenance : Kaḻugumalai, Kovilpatti Taluk, Tirunelveli District.
Rock within the Ayyaṉār temple on the hill

Reference : *SII*, XIV, 42

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 35 + 7 i.e. *c.* 905 A.D.

Texts

1 स्वस्ति श्री [।।*] Tirumēṇi Kō-Māṟaṉ-
2 ḍu mup-patt-aindu idaṉ-edir ēḻu ivv-āṇ
3 ḍu Tiruch-Churiyal-irukkiṉṟa *brāhmaṇaṉ* māṇi Sa-
4 ṅkaranārāyaṇaṉ=āyiṉa Nagarattāṉ cheyvitta
5 tēvarkku mūṉṟu *sandhi*yum tiruviḷakku ney-
6 y=āga. Tiru-Nechchuṟattu Pērūrār kaiyyil ku-
7 ḍutta kaḻañj-iraṇḍiṇāl=āḍ=irubadiṇāl=ā
8 ṭṭai-vaṭṭam irubadi-ṇāḻi neyyum pē-
9 rūrār=aṭṭuvippadu [।*] ip-pariśu chelut-
10 tuvadaṉukku Tirumalai-vīrarum Parāntaka
11 vīrarum *rakshai* ॥ ೨ ॥ ೨

Translation

(Lines 1-2) Hail ! Prosperity ! The sacred image (of the deity). The year seven opposite to the thirty-fifth year (in the reign) of the king Māṟaṉ Chaḍaiyaṉ

(Lines 2-9) (In) this year the (assembly of) the big village Tiru-Nechchuṟam shall tender 20 *nāḻi* of clarified butter per year (got) from twenty sheep (equivalent to) two *kaḻañju* entrusted into their hands to provide clarified butter for the sacred lamp on the three services (of worship) to the deity caused to be set up by the brahmaṇa bachelor Saṅkaranārāyaṇan *alias* Nagarattāṉ residing (at) Tiruchchuriyal.

(Lines 9-11) (This shall be in) the protection (of) Tirumalai-Vīrar and Parāntaka-Vīrar for causing this to be conducted in this manner.

60. Ēruvāḍi Inscription of Parāntaka II

Provenance : Ēruvāḍi, Nanguneri Taluk, Tirunelveli District, Boulder in the Iraṭṭaippottai rock.

Reference : *SII*, XIV, 41.

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 43 : 906 A.D.

Texts

1 श्री Kō Māṟaṅ-Chaḍaiyaṟku yāṇḍu 43 ivv-āṇḍu Nāṭṭāṟṟuppōkkut-Ti-

2 ruviruttalai Aruvāḷattu Paḍārakarkkup-paḷḷichchandam=āga Nāṭṭukk-

3 ṟumbiṉ-Kīḻchchēri Pāppā-chāṉṟārēy ivv-urōṅgaḷ pūmi chiṟṟeyiṟ-kā-

4 liṟ=piṟinda arumaṇḍaik-kālal nīr aṭṭu nel viḷaivaṇa Iḷamakkaḷ che-

5 y taḍin nilam 22 Viḷamperuṅgāḷal nīr aṭṭu nel viḷaivaṇa kāṇam

6 taḍi 2 Kāyalūrk-kiḻāṉ taḍi 2 nilaṉ 4 ik-kālāl nīr aṭṭu nel viḷaivaṇa muda-

7 chchey mēladu taḍi÷nilaṉ 5 vagaiyil vayalil adam peṟṟa . ma . . ye

8 ṉ=eṉṟa kālāl nīr aṭṭu nel viḷaivadu kīḻp-pulach-chey taḍi÷nilaṉ

9 ēṟṟit=taḍi oṉbadu nilaṉ kāluṅ=karaikkāṇa-nāṭṭu Irambāṭṭu

10 Vēḷāṉ Chāttaṉ pakkal i-nilattāl yiṟai vilaip-poruḷ koṇḍu in-

11 nilattāl iṟaik-kaḍaṇum vaḻi iṟai veṭṭi ev-vagaip-paṭṭadum Nāṭ

12 ṭukkuṟumbiṟ=Kīḻchchērip-Pāppā-Chāṉṟōmē kātt=ūṭṭuvad=āgavum I-

13 p-pūmi ip-pariśey vilaikk-uṟa viṟṟup=poruḷ=aṟak=koṇḍu vi-

14 laiy-āvaṇap-poruṭ-chelav-ōlaiy=āgach=c heydu kuḍuttōm Pāppā-chāṉṟārō÷

15 m Vēḷaṉ Chāttaṇukku Ip-pariśu ip-pūmi kātt-ūṭṭuva.....in nila kaḍamai-

16 yil achch-añju paḷaṅ-kāśu vevvēṟṟu vagai iraṭṭi poruḷum= aṟak.....

17 ṇattut=taṇḍamum paṭṭup=piṉṉaiyum ip-pūmi ivv..... muṭṭāmal aṭṭu-

18 n=Kīḻchchērip-Pāppā-chāṉṟārōn=Tiruvirut talai Aruvāḷattu ivv-āṇḍu it-tē-

19 varkkēy ivaṇē vaitta tiruviḷakku oṉṟiṇukku niyadi.....muṭṭāmal aṭṭu-

20 vid=āgap=Perumbaḷañji irukkiṉṟa paḍait-talaivaṉ Koṟaikkāḍaṇukku.....ru U.....

21 ...ṅkōṇ Māṟaṅ-Kuḍitāṅgiyum puṇaiy=āga aḍutta chāvā-mūvāp-pēr-āḍu aimbadu Srī Chilachchiga-

22 ri [1*] Andam-il-pal-guṇatt-ādi Arugantaṉ = endam=iḍar tirkku.....

23 ṇ=ōrāda muṉṉēy Tiruttalai toḻumiṉ cheṉṟu, vantaṉ-malar.....ṇaiye toḻumiṉ.....

24 Tēvar chendi [ṇ]mali-poḻiṟ-chōlai tigaḻ-vāṇan-taḍavu.... yuḻivandu maṇiy=eṉṟō-

25 maṇattu=ṇiṇaippilaṉ=eṉṟō malar-uṇḍa makarandam pa..

26 ṇēy [1] Ivaiyum Vēḷāṉ Chāttaṉ cholliṇa Ivaiyum.....ṇḍu in-nāḍ-āḻu nāṭṭu nāśakaṇmār ॥ 2

Translation

(Line 1) The year 43 of Śrī king Māṟaṉ-Chaḍaiyaṉ—in this year

(Lines 1-3) We, the virtuous brāhmaṇas of Kīḻchchēri in Nāṭṭuk-kuṟumbu (gave) as endowment for Jaina shrine (*paḷḷichchandam*) to the Master of Aruvāḷam in Tiruviruttalai

(Lines 3-12) land of residents (ourselves) of this village : piece of field of Iḷamakkaḷ growing paddy watered by Arumaṇḍaikkāl branching off from Chiṟṟeyiṟ-kāl; two Kānam pieces similarly watered by Viḷamperun-kāl; two pieces of land of Kāyalūr-kiḻāṉ; piece of land the first (below the sluice) irrigated by Viḷamperuṅ-kāl) . . . . field in the lower region irrigable by . . . . n-kāl-thus totalling nine pieces[1] of land 1/4 (*vēli*) in extent having received value including both tax (lump) and price of this land from Vēḷāṉ Chāttan of Irambāḍu in Karaikkāṇa-nāḍu we the virtuous brāhmaṇas of Kīḻchchēri in Nāṭṭukkuṟumbu will ourselves ensure any payment of land tax, incidental taxes and labour.

(Lines 13-15) We, the virtuous brāhmaṇas, gave the receipt for the value received completely as purchasing price (in respect of) this land to Vēḷāṉ Chāttaṉ

(Lines 15-18) We, the virtuous brāhmaṇas of Kīḻchchēri shall protect this land; if we fail shall pay double five *achchu* of old coin as land tax on this land

1. The breakup is not clear in the text.

on different charges and again pay a fine of . . . [kā]ṇam till we discharge without failure

(Lines 18-21) Fifty undying and unaging sheep were endowed in this year by this (Vēḷāṉ Chāttaṉ) person to this deity of Aruvāḷam in Tiruviruttalai for a lamp (and the sheep) were made over to Koṟaikkāḍaṉ, a commander living at Peṟumbaḷañji under the surety of . . . Kōṉ Māṟaṉ-Kuḍitāṅgi.

(Lines 21-26) Srī Chilachchikari (sign-manual). Bow to the Primaeval and endless Aruhanta (*Ādi-Arhat*) endowed with several qualities who removes all our hardships before . . . . (old age infirmities).....reach us; Go . . . . bow to the lord . . . ., ... cool (fragrant) flowers . . . . tall trees touching the skies . . . . lord . . . . mind without any thought . . . . serve . . . . the pollen . . . . in the flowers.[1]

(Lines 26-27) These were composed by Vēḷāṉ Chāttaṉ. These (shall be protected) by the Nāyakas ruling over this nāḍu.

61. Daḷavāypuram Plates of Parāntaka—Vīranārayaṇaṉ

Provenance	:	Daḷavāypuram, Kovilpatti Taluk, Tirunelveli District.
Reference	:	Pāṇḍiyar Cheppeḍugaḷ Pattu (Ten Pāṇḍiya copperplates). The Tamil Varalatru Kazhagam, (Tamil History Academy) Madras, 1967, pp. 83-140 and plate.
Language	:	Sanskrit and Tamil
Script	:	Grantha and Vaṭṭeḻuttu (respectively)
Date	:	Regnal year 45 : 910 A. D.

Text

Sanskrit Portion

Metres : 1, 6, 7 Mandākrāntā; 2, 9 Praharshiṇī; 3, 11 Vasantatilakā; 4, 5 Vaṁśastha; 8 Drutavilambita; 10, 18, 34 Śārdūlavikrīḍita; 12, 14, 36 Upēndravajrā; 13 Rathōddhata; 15, 21, 32 Upajāti; 16, 17, 19, 20, 24, 31, 33, 35 Indravajrā; 22, 23, 25-29, 37, 38, 40 Anushṭubh ; 30 Sragdharā; 39 Āryā

Legend on seal bearing emblems of two fish, tiger and bow, as below:

श्री समस्तवसुधाधीशचूळारत्नांबु (शु) राजिषु
शाशनञ्जगतीभर्तुरिदं जटिलवर्म्मणः
(in Anushṭubh metre)

First Plate – Back

1 स्वस्ति श्री [i] लक्ष्मीनाथादभवदुदयो यस्य विश्वाधिनाथा
द्यस्योत्पाद्यं ससुरदनुजाम्भो-
2 धयः सप्तलोकाः शाचीपत्यप्रभृतिफलदो यस्य सौमुख्यलेशो भूयो
भूयः क-
3 मलभवनो भूतये वः स भूयात् ।।। २ [1*]
प्रत्यक्षानुमितिसमत्वबोधक्लृप्ति ज्ञानाना-
4 मविषय भूतरूपतत्वम् वेदान्ताबगतमनादिमध्यहानि ज्योतिर्व्वो
हरतु हरेरमंग-
5 लानि [।।।] २ [2*] निस्पन्दमास्तमचञ्चलसूर्य्यसोमं विष्टब्ध-
तारकमकम्पित सिन्धुनाथम् अन्त-
6 र्म्मुखाक्षगणमान्म (त्म) निशामनार्त्थं योगासनं भवतु वः
शिवदायि शैवम् ।।।२ [3*] बभूव ना-
7 रायणनाभिपंकजान्मुखैश्चतुर्भिश्चतुराननो गृणन् हिताहितानाम्
पि-
8 तृमातृवाक्यवत्प्रमाण भूतान्निगमानघच्छिदः ।।। २ [4*] स
निर्म्ममेऽत्रिन्तपसाम् परायण-
9 ञ्चराचरानुग्रहनिग्रहक्षमम् स निर्ममे लोचनतो जगत्रयी सुखावह-
10 ज्योतिषमोषधीश्वरम् ।।। २ [5*]
तस्मादासीदमृतकिरणादन्वयो मन्वयातानप्याचारानलमनुसर-
11 न्नार्यसम्माननीयान् तेजो वृद्ध्यारविमधरयत्रित्रिनाथम् प्रसत्या
ज्ञानोन्नत्या पतिमपि गिराम् पा-
12 ण्ड्यदेशेश्वराणाम् ।।। २ [6*] विन्ध्यं लोकत्रितयविवरं
स्वान्म(न्म)ना पूरयन्तं शैलाकारे नियतमक-
13 रोदग्रपादार्प्पणेन तिर्यूर्यग्भूतं सुरगणपतिम् बिन्दुमप्यम्बुराशिं
यस्येशानो मुनिपरिष-
14 दां कुम्भयोनिः पुरोधाः ।।। २ [7*] शुचितया चितया
धनसम्पदा रहितया हितया तमसाधिया
15 समतयामतया महिताम्महीमकृत योकृत योषिदतिस्पृहः ।।। २
[8*] कल्पान्ते कवळयतो-

Second Plate– Front

16 पि विश्वलोकान्दुर्व्वारोद्गमनजवम् पयः पयोधेः
यत्सूतेरभवदवस्थित-
17 स्य राज्ञौ नैवालङ्करणसरोजलंधनाय ।।। २ [9*]
इन्दूत्पादकशार्ङ्गधन्व मतया सा-
18 हाय्यशुश्रूषया राज्ञाम् मौलिषु भग्नशिष्टवलयद्घ्वंसेन मौलौ हरेः
सन्धाव-
19 र्त्थ्यतया निशाचरपतेर्जेतुश्च वज्रायुधम् यस्यालंकृतयो
बभूवुरखिलक्ष्मानाथवन्द्यानृ-
20 पाः ।।। २ [10*] प्रातः कृताग्निहवनः समरे
कुरूणान्दुर्य्योधनीयबल तर्प्पितमृत्युचेताः प्रत्याग-

1 This verse, damaged in parts, seems to be set in *āśiriya-viruttam* metre.

21 तोनुदिनमान्म (त्म) पुरन्नरेन्द्रो यत्संम्भवोतनुतसायमपि स्वहोमम् ।।। 2 [11*] यदुद्भवाथर्व्ववि-

22 धानदृष्ट्वा राज्येभिषिक्तं गुरुणानुरागात् निजन्निकृत्य स्वयमुत्तमांगम् कब-

23 न्धजालं शमयाम्बभूव ।।। 2 [12*] एतदन्वयभवेष्वनेकशः सुन्दरादिषु नृपेषु

24 कर्म्मभिः देवतामुपगतेषु मार इत्याख्ययाजनि नृपः परान्तकात् ।।। 2 [13*] सकेर-

25 ळेशं युधि सिंहळेन्द्रन्देवञ्च दुर्द्धषतमान् बलोघैः विजित्य वेगे-

26 न तदीय कोशैः शिष्टान्ग्रहष्टानकरोदधिश्रीः III 2 [14*] वरगुण इति नाम धारयन्नवर-

27 गुणानपिसाधुकर्म्मणा वरगुणइति नामधारयन्न भवदतोधिपतिर्म्महीभुजाम् ।।। 2 [15*] तस्या-

28 नुजो वह्निररिन्धनानां श्रीवीरनारायणनामधेयः सोमोपमो मित्रकुमुद्वतीना-

29 न्नाथोभवद्वारिधिमेखलायाः ।।। 2 [16*] श्रीकण्ठनाम्नोक्कळनिम्मटीति नाम्ना श्रुता चोळकुल-

30 प्रदीपात् अम्भोनिधेरम्बुजवासिनीव लब्धोद्भवा यज्ञनयाम्बभूव ।।। [17*] विद्यापारदृशा-

31 मू विनीतमनसं(सां) वृत्तप्रतिष्ठावतां विप्राग्रेसरताजुषाम् प्रवचनव्यारव्याननिष्ठान्म (त्म) नाम् पा-

Second Plate – Back

32 ण्ड्यानान्तिलकायमानमतुल श्रीशालिनं शाश्वतं य (यः) श्रीवल्लभमंगलं विहितवा-

33 न्ग्रामोत्तमम् भूपतिः ।।। 2 [18*] एवं विधान्ग्रामवराननेक भोग्यैक भोग्यानवनीसु-

34 राणाम् नारायणेशान समर्चनार्थानपि व्यधाद्यो विनिहत्य दस्यून् ।।। 2 [19*] कृतश्च येनोग्र-

35 तरप्रताप प्रह्वावनीन्द्रात्तकरप्रपञ्चैः सम्पूर्ण्णकोशेन गुरुप्र क्लृप्रग्रामप्रदा-

36 नीयकरात्प्रभावः ।।। 2 [20*] दशकेषु चतुर्षु वत्सराणान्त्रिषु चाब्देषु गतेषु सैक-

37 केषु करवन्दपुरे वसन्समायां क्षितिपानामधिपस्ततः परस्याम् ॥ 2 [21*] आशि

38 नाटिति विख्याते ख्याते जनपदोत्तमे ग्रामः श्रीमंगल श्रीमान् द्वादश-

39 द्विजलम्भितः ।।। 2 [22*] Māṇam-pēṙṯṯ कदुंकोनित्यभिधानमुपेयुषा देवदे-

40 वस्य गुरुणा देवलोकाधिपश्रिया ।।। 2 [23*] ग्रामोपरः काठकसोमया-

41 जीत्यन्वर्त्थनाम्ने विदुषां वराय दत्तोद्युलोकं kaḷudūr न्निवासात् गतेन रा-

42 ज्ञा गुरुणा तवैव ।।। 2 [24*] स चोमाचिक्कु ṟichchī ति ख्यातस्तस्यैकदेशभूः मधुरस्था-

43 नसद्ग्राम नाम्ना शूद्राभिलंघिता ।।। 2 [25*] तामाच्छिद्य ततः पूर्व्वस्वामि भोग्याम् प्रकल्प्य

44 च तस्याश्शूद्रकृताख्यान व्यावृत्तिमु [प] पाद्य च ।।। 2 [26*] तदेकी भूतचो māśi कु ṟichchi- रेकतां स-

45 ह श्रीमंगलेन सम्पाद्य शुद्धपुस्तकलेखया ।।। 2 [27*] तत् [द्] ग्रामद्वयपौरस्त्य ताम्रप-

46 ट्ट प्रमाणयोः नाशदोषन्निराकर्त्तुन्तयोश्चैकत्वबुद्धये ॥ 2 [28*] ऐकध्येन ग्रा-

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47 मयोः कृत्वा सीमानं करिणीपदैः ताम्रपट्टप्रमाणञ्च कल्पयित्वाद्य दीयताम् ।।। 2 [29*] इ-

48 त्येवं वानगोत्रे कृतजननभवन्मायसंज्ञस्य कल्पेनल्पे बोधायनीये सम-

49 धिगतमतः प्रौत्रभावं गतेन आन्मो (त्मो) भू (द्भू) तेन भूमि-त्रिदशगणमनोज्ञस्य नाराय-

50 णस्य श्रौतस्मार्त्ताध्वगेन श्रितहरिचरणाम्भोस्हा केशवेन ।।। 2 [30*] विज्ञापितो बु-

51 द्धिमताग्रहारे जातेन चोमाचिकु ṟu च्चिनाम्नि कृत्वा यथोक्त न्तददाद्विलिरव्य सत्ताग्र-

52 पट्टेषु महीसुरेभ्यः ।।। 2 [31*] अभवत् द्विजपुंगवोत्र कर्मण्यलमाज्ञापयिता नरे-

53 न्द्रमन्त्री परमो हरिपाद पन्म (द्म) भाजामिळयानक्क इति श्रुताभिधानः ।।। 2 [32*] ध-

54 र्म्माध्यक्षोभवदिह कृतो वेदशास्त्रान्तदर्शी प्रज्ञा मेधा प्रथितयशसा

55 लब्धकात्यायन श्रीः सुब्रह्मण्यो बुधजनसुहृद्यस्य लक्ष्मीविभूत्यो-

56 रिपृन्धाम न्प्रव (प्रभ) वति पिता सोमपो दत्तभट्टः ।।। 2 [33*] यं योगेश्वर भट्टमष्ट धरणीदे-

57 वेश्वरभ्रातरम् विद्यावृत्तनिधिम् विवुर्गुणनिधेः पुत्रं गणस्वामिनः तत्पुत्रस्य मुखात्प्र

58 शस्तिरुदिता तीर्त्थस्य शास्त्रेष्वियम् यश्श्रीवल्लभमंगले वसतिमान् वाग्मी कविः माध-

59 वः ।।। 2 [34*] एतं ग्रामं रक्षताम् भूपतीनाम् चा (च) त्वारोऽर्याः प्राणिभिः प्रार्थ्यमानाः दीर्घं का-

60 लं वृद्धिमृच्छन्तु पृथ्वीन्धर्मो लक्ष्मीर्भोगशक्तिर्यशश्च ।।। 2 [35*] महाविलालित्यभिधाम् प-

61 रुत्तिवयक्कल्लित्यप्यभिधान्दधानौ कूपौ तदङ्भागवनिश्च दत्ताः प्रशस्तिकृन्माधव-

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62 भट्टनाम्ने ।।। 2 [36*] स्वस्ति श्री [1*], कण्णन्कीरन्वयक्कल्च chiṟu क्कुवलालपि सोमयाजिवयक्कल्च कूपास्त-

63 तू क्षेत्रसंयुताः ।।। 2 [37*] कर्त्रे प्रशस्तिशेषस्य प्रशस्ते-र्लेखकाय च अविभक्तत-

64 या दत्ताः द्वाभ्यामाभ्याममी त्रयः ।।। 2 [38*] अलिखदिदन्नि रवद्यं राजनियोगादशेष-

65 शिल्पीशः नक्तः कुण्टूर्प्रभवो नृपशेखरमुरव्यकर्म्मारः ।।। 2 [39*] नमाश्शिवाय ।।। 2

Tamil Portion

(in verse set to *Āśiriya-virtuttam* mixed with *vañji* and *kali* metres)

66 स्वस्ति श्री Ŏṅgu-tirai-viyaṇ parappil उदधि āl ayam=āgat=, tēṅ-kamaḷ-malar-neḍuṅ-

67 kaṭ-tiśai-magaḷir-mey-kāppa, viṇṇ=eṇ-peyar-eidiya mēga-ñāla-vidāṇattiṇ= ,

68 ṟaṇ-ṇiḷaṟ-kīḻ सहस्र फणिमणि kiraṇam viḷakk= im-aippa, भुजंगमपुरस्सरभोगि e-

69 ṇṇum poṅg-aṇai, mīy-miśaip=payan-taru Tumburu-Nāradar, paṇuva-ṇarapp-iśai

70 chevi uṟap=pūtala,-magaḷoḍu pūmagaḷ पादस्पर्श ṇai ceyyak=, kaṇ-paḍutta kār-vaṇṇa-

71 ṇ=ṟiṇ=paḍai māl श्रीभूपति, ādi पुरुष ṇ amara-nāyakaṇ-aḷagamai नाभिमण्ड-

72 lattuch,=chōdi-maragada-tuḷait-tāṭ-chuḍar -poṟ-ṟāmarai-malar-miśai, viḷai-

73 vuṟu कळमकणिश m=eṇa miḷirnd=ilaṅgu, chaḍai-muḍi oḍ-aḷav-iyaṇṟa कमण्ड-

74 लु v-oḍ-akshamālai oḍu tōṇṟiṇa, चतुर्भुजन् चतुर्वक्त्रन् चतुर्वेदि चतुर्द्दया-

75 क्षन्, maduk-kamaḻ-malark-kamala-yōṇi maṇan=tanda māmuṇi अत्रि, aru-marabiṟ=pala-=kāla-

76 n=tavañ-cheyvuḻi avaṇ-kaṇṇil,=iruḷ parugum peruñchōdi इन्दुकिरणन् veḻippa-

77 ṭṭaṇaṇ [1*] maṟṟ-avaṟku magaṇ=āgiya maṇi-nīḻ-muḍip-Pudaṇukku [k*=], kaṟṟaich-cheṅgadirk-ka-

78 ḍavuḷ vaḻi-vanda kaḷal-vēndaṇ, ēnd-eḻiṟ-ṟōḷ-Iḷaṇ = oru nāḷ=Iśaṇadu chāpam ey-

79 di, pūntaḷava-maṇi-muṟuvaṟ=poṇṇ=āgiya poṇ-vayiṟṟuḷ, pōr-vēndar talai paṇippa van-

80 du tōṇṟiya पुरू varp-piṇ, pār-vēndar=ēṇaip = palarum pār-kāval pūṇḍ=u [y*] ttapiṇ, diśai

81 yāṇaiyiṅ kum्भ-kūḍatt-ulaviya cheḻu-makarak-kulam, viśaioḍu viṇ-mīṇ oḍu pōr

82 mikk=eḻunda kaḍaṟ-ṟiraigaḷ, cheṇṟu taṇ-chēvaḍip-paṇiya aṇṟu niṇra oruva-

83 ṇ piṇ, viñjattiṇ viजृम्भṇaiyum peṟal नहुषन् मदविलास mum, vañjat-toḻi-

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84 l Vādāvi chīr-āviyu=महोदधि gaḻiṇ, churuṅgāda perunt-taṇmaiyum सुकेतु-

85 सु tai सुन्दरनै yum=, oruṅgu muṇṇāḷ maḍivitta chiṟu-mēṇi uyar-tavattōṇ, ma-

86 ḍal-aviḻ-pū-malaiyattu mā-muṇi purōc-hitaṇṇ=āga, kaḍal-kaḍaind=amirdu-koṇḍuṅ=ka-

87 yal=iṇai vaḍa-varaip=poṟittum, हरिहयन d-āram pūṇḍum=avaṇ-muḍi oḍu vaḻai

88 uḍaittum, viri-kaḍalai vēliṇ mīṭṭum देवासुर ñ-cheru veṇṟum, Agattiya-

89 ṇoḍu Tamiḻ-āyndum migat=tiṟaṇ-uḍai vēnd-aḻittu, न्दशवदन ṇ chārb=āgach chandu-chey-

90 du न्यार्तराष्ट्र, paḍai muḻuduṅ=kaḷatt-aviya भारत-ttup=pagaḍ-ōṭṭiyum, maḍai-mi-

91 gu-vēl vāṇara ध्वजṇ वसुशापam-agalvittuम्, हरिश्चन्द्र ṇṇagar-aḻitt=avaṇ pari श्चन्द m

92 pala-kavarndum, nāṟ-kaḍal-oru pagal-āḍi nāṟ-kōḍi poṇ-ṇiyadi nalgi, nūṟ-

93 kaḍalaik=karai kaṇḍu nōṇ-pagaḍ=āyiram vaḻaṅgiyum, uram pōnda tiṇ=dōḻa-

94 rai suka-suram pōgit=tuṟakkam=eydiyum, poṇṇ-Imaiyap-poruppadaṇil ka-

95 ṇṇimaiyiṟ-kayal-eḻudiyum, pāyal-mī-miśai nimir ndu pall-uṇ-

96 ḍi viruppuṟṟuṅ, kāyal pāy-kaḍal pōlak=kaḷam palaviṇ karaiy-uyari-

97 yum, maṇṇ-edirā-vagai veṇṟu teṇ Madurāpurañ-cheydum, aṅgadaṇil=arun Tamiḻ-

98 naṟ-chaṅgam-irīit=Tamiḻ-vaḻarttum, Ālaṅgāṇatt-amar-venru=ñālan-kāval naṇ-

99 g-eydiyum, kaḍi-ñā(nā)ṟu-kaviṇ=alaṅgaṟ-Kaḷappāḷar kulaṅ-kaḷaindum, muḍi-chūdiya mura-

100 ṇ-maṇṇar eṇaip=palaru=muṇṇ=iganda piṇ, Iḍaiyāṟaiyum eḻil-Veṇbaikkuḍi-

101 yilum vel-koḍi eḍutta, kuḍai-vēndaṇ-ṟirukkulattuk kō-maṇṇar palar ka-

102 ḻinda piṇ, Kāḍavaṇaik=Karuvūril kāl kalaṅga k=kaḻiṟ-ugaitta, Kūḍalar-kōṇ श्रीपरान्त ka-

103 ṇ-kurai-kaḷaṟ-kōch-Chaḍaiyaṟkuch=, chēy= agi veḷippaṭṭa cheṅgaṇ-māl श्रीवल्लभ ṇ, vē-

104 y-pōlun=tōḷiyar-kēḷ, विद्याधरहिरण्यगर्भन्, Kuṇṇūril=amar-veṉṟuṅ=kurai-kaḍal= Ī-

Fourth Plate–Back

105 ḷaṅ-koṇḍum, viṇṇ-āḷa villavaṟku Viḷiñattu viḍai-kuḍuttum, Kāḍavaṇaik=kaḍal-Ā-

106 ṇūrp-piḍ=aḷiyap=piṇ=ṇiṉṟum, kuḍa-Kuṭṭuvar kuṇa-Chōḷar teṉ-Kūpakar vaḍa-pulavar,

107 adal-aḷindu kaḷañ-chēra Amarvallāṇ-magaṇ paḍat=taṇ, kaḷiṟ=oṉṟu vaṇ-Kuḍandaik-kadi-kāṭṭi [ya*]

108 Yamapura-śilaṇ, oḷiṟ-ilai-vēl उपायवहुलन् umbar-vāṇ ulag aṇainda piṇ, maṟṟ-avaṟ-

109 ku magaṇ=āgiya koṟṟavaṇ=eṅ-kō Varaguṇaṇ, piḷḷai-piṟaich-chaḍaikk=aṇinda Pināka-pāṇi

110 emperumāṇṇai, uḷḷattil=iṇid=iruvi ulagaṅ-kākkiṉṟa nāḷil, arav-araiśa-

111 ṇ pall=ūḷi āyiram-āy=irun-talaiyāl perid= aridiṇ poṟukkiṉṟa perumpoṟai maṇ-

112 magaḷait=taṇ, toḍit-tōḷill=eḷidu tāṅgiya Toṇḍiyarkōṇ tuḷakkilli, va-

113 ḍipp-paḍai Māṇā भरण ṇ-tirumarugaṇ May-ilaiyarkōṇ, Pottappik-kulach-Chōḷa-

114 ṇ pugaḷ-taru Sirikaṇḍarāśan, matta mā-malai-valavaṇ maṇi-magaḷ=Akkaḷanimmaḍi,

115 tiru-vayiṟu karuv-uyirtta श्रीपरान्तकमहाराजन्, virai-parit-ter Vīranā-

116 raṇaṇ muṇ piṟanda vel-vēndaṇaich=,chentāmarai-malarp-paḷaṇa ch- Chennilan-

117 daich-cheru-veṉṟum, kondār-pūm-poḷiṟ-kuṉṟaiyuṅ=kuḍa- Koṅgilum=

118 Pokkaraṇiyun=, Teṇmāyaluñ= cheḻuveṇ-kaiyum Parāntakattuñ=chilaichch-edi-

119 rnda, maṇ-māya-mā-migutt-avar वस्तुवाहन ṅ-koṇḍum, āṟu-pala talai-kaṇḍum

120 amar-ālaiyam pala cheyduñ=, chēṟu-paḍu viyaṇ-kaḷanit-teṇ-Viḷiña-nagar koṇ-

121 duṅ, =Koṅginiṉṟu Tēṇūr-aḷavuṅ-kuḍa-Koṅgar-uḍal maḍiya, veṅ=gadir-vēl valaṅ-ko

122 ṇḍum Vīratuṅgaṇaik=kuśai koṇḍum, eṇṇiṟanda brahmadēyamum eṇṇi [ṟa] nda tēva-

123 dāṇamum, eṇṇiṟanda taḍāgaṅgaḷum iru-nilattil=iyaṟṟuvittum, niṉṟa peru-

124 m-pugaḻālun=nidi-vaḻaṅgu-koḍaiyālum, veṉṟip-pōrt-tiruvālum veɬ-vē-

125 ndaril mēmbaṭṭa, kadirār-kaḍuñ-chuḍar-ilai-vēl Kalippagai Kaṇḍarol-kaṇḍaṇ, मधुग-

126 पुरपरमेश्वरन् मानिनी मकरकेतनन्-taṇ, cheṅgōl yāṇḍu nāṟpadiṇ-mēl mūṇ-

127 ṟoḍ-ir yāṇḍil, poṇ chiṟukā-maṇi-māḍap-Purandaraṇadu nagar pōṉṟa, Kaḷakkuḍi-

128 nāḍ=adaṇiṟ=paḍuṅ=Kaḷakkuḍi vīṟṟirund=aruḷa, Āśi-nād=adaṇiṟ=paḍum Pirama-

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129 dēyam-agaṇ kiḍakkait-, tēśa-mali Tirumaṅgalam=idu paṇḍu Perunallūrp-,

130 paḍuvadaṇaip=pāṅg=amainda kuḍigaḷadu kārāṇmai, mōḍ-eḻunda mudu-kombark-

131 Kōḍ-eḻundu kiḍandadaṇaik=, karṟ=aṟindōr tiṟal paravak=Kaḷappālaraik-kaḷai-kaṭ-

132 ṭa, maṟ-ṟiraṇ-ḍōṇ-māk-Kaḍuṅgōṇ Māṇa [m*]-pērtt-aḷiya kōṇ, oṉṟu moḻind=iraṇḍ=ōm-

133 bi oru-mut-tīy-uḻpaṭṭu naṉṟu nāṇ-maṟai pēṇi ayvēḻvi nalamapaḍuttu, aṟu-toḻi-

134 ṟkaḷ mēmbaṭṭa maṟaiōr-panniruvarkkuk=, kārāṇmai mīyāṭchi uḻḷ-adaṅgak=kaṇḍ=amai-

135 ttuch=, cheppēḍu cheydukuḍutt=aruḷiṇaṇ= rēṟ-vēnda niṇ kula-muda [l*] vaṇ [l*] maip-paḍu-kaṇ

136 maḍa-magaḷir-mada-vēḷ Manu-समानṇ, vaḻuvāda cheṅgō-naḍavi maṇ-magaṭk=oru-kōv= āgik,=Ka-

137 ḻudūril सिद्धि cheyda kaḍik-kūḍa=ṇagar-kāvalaṇ, Chōmāśikuṟuchchiy=idu tollai

138 mēṟpaḍi kiḍandadaṇai, सोमपानमनोशद्धरा giya काठकस्सोमयाजि yārkku, ṇ-

139 कभोग m=aduvāga eḷiṟ-cheppēṭṭoḍu kuḍuttaṇaṇ [l*] Āgiya ivv-ūr-i-

140 raṇḍiṇ cheppēḍum=aṟak-kēṭṭil iḻandu pōyiṇav = eṉṟum ēdam-il chō-

141 māśikuṟuchchich=cheḻun-tagaiya nilattup-paḍum nilattaik=Kaḍaṟṟiru-

142 kkaiy-kiḻavaṇ mati-taru peru-nāṇg-ellai iṭṭuk-koṇḍu maṟṟ-adaṇai मधुर

143 tara nallūr=eṉṟu pēr-iṭṭuk=kuḍi-nilaṇ= āgak=koṇḍa nilamaduvum ava-

144 ṇ kuḍi-nilaṇ=āgai tavirndu koṇḍu Chōmāśikuṟichchi mēlai purav- ēṟap=peṟuvad=e-

145 ṉṟum cholliyav=ūr=iraṇḍun=tammil=ellai kalandu kiḍakkum=ādalil, oṉṟāgav u-

146 ḍaṇ kūṭṭip=purv-eḻudip=piḍi chūḻndu, naṉṟ=āgiya शासनञ्-cheydu naṇg-aruḷavē-

147 ṇḍum=eṉṟum, vāsa-nāḷ-malar-kamaḻ- poḻill=Āśi-nāṭṭuḷ-aग्रमाgiya, karuv-amainda kaṇa-

148 ka-māḻigait-Tirumaṅgala-nagart-tōṉṟal, Chōmāśikurichchi eṉṉum kāmar-vaṇ-padi-

149 kāvalaṇ, vaḍiv-amai Vāनगोत्र ttu बोधायन kalpattuk=, kuḍi viḷaṅga veḻippa-

150 ṭṭu गुण gaṇaṅgaṭk=iḍam=āgai, maṟai nāṉgiṇ= ṟuṟai pōgiya Māyā=Ṇambi paṭṭaṟku-,

151 ch=chiṟuvaṇ=āgiya perun-tagaiōṇ diśai- mukaṇ veḻippaṭṭ-aṇaiōṇ, धर्म्मवत्सलन् अ-

152 धर्म्मकोपि Māyā-Nārāyaṇa-paṭṭar, महापन्नि(त्ति) vayiṟ-uyirtta chēy=āṇa tiruttagaiōṇ,

Fifth Plate-Back

153 नारायण ṅ-Kē शivaṇ kalvik-kaḍal karai-kaṇḍum, क्षत्रि yāṇumatam-uṇarndu chol-vittaga-

154 n-taṇad=ākki, शुद्धशीलाचारṇ=āgi Mīṇavaṇ Vīranāraṇaṟku विश्वासकर्म्म ṅgaṭk=āṇa

155 taṇmaiyaṇ=ādalill=aruḷ-aṟindu viṇṇappayañ (ppañ) cheya, Maduratare(tara) nallūr=enum vaḷa-

156 m-padi Chōmāśikkuṟuchchi, adaṇ-mēlai purav-ēṟṟi āṅgadu[vu*]n=Tirumaṅ[ga]lamum,

157 uḍaṇ-kūḍap=piḍi-chūḻvitt=ulag-aṟiyak = kuḍutt=aruḷiṇaṇ, vaḍaṅ-kūḍu-mulai-maga-

158 ḷir-Maṇmada-vēḷ Maṇu-charitaṇ ॥ २ Maṟ r=idaṇukk=āṇatti vaṇḍamiḻk-kōṇ- adikāri,

159 poṟ-ṟaḍam-pūṇ-maṇi-mārbaṇ poḻir-Ṗullūr- eḻiṟ-भूसर ṇ cheyyundu puṇa-

160 ṟ-cheṟuviṇ cheṅ-gaḻunīr mala-vaḍugar, Vaiykunda-vaḷanāḍaṇ वात्सगोत्रचूडा-

161 maṇi, हरि-charaṇa-kamala-śēkaraṇ āyiratt- añ-ñūṟṟuvaṇ, tiru-magiḻ-Iḷaiyā-Ṇakkaṇ

162 tiśai-niṟai perum-pugaḻāḷaṇ, puvaṇa-talam pugaḻu-nidi-avaṇi-सु ra-kula-tilakaṇ, tād- alar-

163 pūm-poḻi-ṟaḻuvich=chāḷi-viḷai-vaya-vaḷattāḷ, mētagu-pugaḻ Veṇbu-ña-

164 ṭṭu Perun-tū-Veḻḷi eṇap-peyariya, tirundu- padik-kuḍit-talaivaṇ Te-

165 ṇṇavaṇ tiruv-aruḷ chūḍiya, Perun-tū-Veḻḷi- kiḻavaṇ-āgiya peruntagai-

166 Chendaṅ-Kiḻavaṇ, nala-mali-śir naḍuvu-nilai naṇgu-nāyakaṇ = āgavum, alar

167 kamaḻum po(pu)ṇal-Aḷaṟṟu-nāṭṭuk- akkiram=āgiya, Mugi-ṟōy-poḻil-muśukkuṟu

168 chchi muṟ-kuḍip-piṇōr kār (ṇ) m-muḷai=āga,- nilattōr pugaḻ-Aḷaṟṟu-nāṭṭuk-kōṇṇ-arun-

169 Tamiḻiṇ pāt,-togu-poruḷ-payaṇ-uṇarvōṇ koḍai payil-kaṟpaga-śīlaṇ, Chāttam-Paḍāraṇ=e-

170 ṇap-piyariya takkōṇ mikk-ōṅgu, kār-vayal chūḻ-Kaḷāttiru(K)kaip-pēr-araṇ chūl-pe-

171 rum Kākkūrt, -talai āgiya kulak-kuru(rī)śil tagu-dēya-māṇikkam, kalai-payil-Kiḻavaṇ-

172 Kōṇum kaṇakku-nūl-payil kaṇakkar=āgavum, māśil-vaṇ-kuḍit-tōṉṟiya Āśi-nāṭṭu nā-

173 ṭṭārum, machchuṟu-vaḷa-maṟṟ-iyainda Nechchuṟa-nāṭṭṭu nāṭṭārum, udaṇ=āgi niṉṟ- ellai-

174 kāṭṭap=piḍi chūḻnda peru-nāṉg-ellai ॥ २ Kīḻ- ellai Puṇal Puvaṇi Puttēl Mārutam

175 Kaṇal Iru-chuḍar Yaज्ञmāṇaṇ āgiya tiṟal-a पूर्मूर्ति amararkkum=aṟiv-ariōṇ vē-

176 ga-veḻ-viḍai-ūrdi विषमलोचनन् magu(gi) ḻnd=uṟaiyum vāḻiya-vāṇ-Tiruvirup-

Sixth Plate–Front

177 pūr-mūḻi-niṉṟu teṇ-kiḻakku nōkkip-pōyiṇa Veḻḷāṟṟukkum āyiṇa Pe

178 runallūrch-chiṟaikkum vaṇ-kaḻḷi- murambukkum Vaṇṇattār-vaḷāgatti-

179 ṇ naṇg-uyar parambittukkum nala-migu Kaḻḷikkuṟuchchi mēlaik-kaḷ

180 ḷi-murambukkum mētagu-Naḍaiyāṭṭi-kuḷattil śāla-nīr-kōḻukkum ikku-

181 ḷattiṇ teṇ-kombiṇ maṟu-vā[y*]kkum pāṅg- amai-paḍu-pāṟaikkum payan-taru-kuḍi-

182 Naḍai-ēri ōngiyavaṇ-kuḷatt=agam pāll(l)- oḻugiya vaṇ-peruppukkum ip-

183 peruppai-ūḍ-aṟuttuch-cheppa(pi)ḍu cheḻuṅ- kiḻakku nōkki Vārikkoḻḷi-

184 kkēy pōyiṇa vaḷiyadaṛkum vayal malinda Vārikkoḷḷik-kuḷatti=ṇīr-

185 kōḷukkum aḍikuḷikkum mēkkum teṇṇ-ellai Tiru-maru

186 nilap-pāṛaikkum cheñ-chāli viḷai-kaḷaṇi Ēriyandai vaḍaka-

187 ḍaikkombiṛkum oḷugu kaḷḷi-murambukkum nīr-uḍai-

188 aḷavaich-chuṇaikkum Ūruḍaiyāṇ-kuḷit-teṇ-kaḍaik-ko-

189 mbukkum neḍumaṇiṛ-kaṛ-ṛāḷvukkum nīr-mārṛut-ti-

190 ḍalukkum kaḍi-kamaḷ-pūñ-tārk-kaṇattār kuḷikkum vaḍakku=mē-

191 l-ellai Kūṛṛaṇ-kuḷi-mīy-kuḷiyēy poyiṇa paḍukālukkum poṛ-

192 ṛaru-māṛātta-māṇik-kuḷattuk=karaip-peru ppukkum Nāḍaṛi-Naṅ-

193 gaiyār-kuḷiyiṇ mīy-kuḷiyēy Kāḍanērikkēy pōyiṇa vaḷik-

194 kum=ēdam-ill-Eṛichchil-vaḷikkum eḷil-amai Nechchuṛa-nāṭṭ-ōlai-

195 kkuḷatt-ellaikkum kiḷakkumaṇ(m) vaḍav-ellai vaḷa-mikka Maruda-vē-

196 li-Iḷa-nechchuṛatt-ellaikkum veḷḷāṛṛukkum teṛkum-i-

Sixth Plate–Back

197 vv-iśaitta peru-nāṇg-ellai uṇṇilam=oṇṛ-oḷiyāmal kārāṇmai

198 mīyāḷ(āṭ)chi uḷḷ-aḍaṅgak=kaṇḍ=amaitfuch, =chīr=śāṇṛa diśaiy=aṇaitti-

199 ṇṇ-ellai-vāyk=kaṇ-ṇāṭṭit=tarumaṅgaḷ=īr-oṇṛu payil Tirumaṅgalat-

200 tuch=chavaiyārkkum, tollai vaṇ-Chōmāśikuṛuchchi mallaṇ-mā-maṛaiyōr-

201 kkum, ब्रह्मदेयस्थिति vaḷā-vagaiy pṛthiviyiṇ-kaṇ=ṇilai peṛuttu,

202 धर्म्मकर्म्म parāyaṇaṇ=āgiya dharapti koḍutt-aruḷiya-piṇ, īṇḍiya perum-

203 pugaḷ-ēḍ-uṛu शाण्डिल्यगोttirattu ēttār pugaḷ-ēka सन्धि Kā त्या yaṇa

204 sū ttirattu, vari-vaṇḍu madu nugar poḷir=chiri maṅgala-

205 ttu chepp-ariya, cheḷuñ chelvattup=Pambirāl mētakka ka-

206 lai-payil गणस्वामिभट्ट ṛk=uṛṛa peru-mā-madalai ulavu-chīrtti

207 योगेश्वरभट्ट ṛku viśiṣṭ ṇ=āgiya Tiruvaḍich-Chōmāśi-

208 y=eṇṇuñ=chīṛ-maṛaiyōṇ, magaḷ payanda tiru-maru-śirch-chiri

209 माधवन् श्रीमाधवचरणशेखरन् वेदवेदान्त ṅgaḷum vivi

210 धशास्त्र mum taṇṇōḍu piṛar=ōdik=kēṭṭ-uṇarv=eyda uraikkum माचार्य ṇ=ā-

211 gi peruntagai piramadēyam=idaṛku प्रशस्ति cheydōṛku tirundiya na-

212 ṇ-Peruvaḷālum cheḷum-puṇaṛ-Parutti-vayakkalum iv-vayalgaḷik (iṛ)

213 kiṇaṛ-iraṇdam ak-kiṇaṛṛāl viḷai-nilaṇum maṛṛ= avvūr mā-savaiōr

214 peṛṛa pariśēy koḍutta piṇ chēḷumpaṇi idaṛkuch cheppēḍu-vācha-

215 kattai Āriyam-virāyt=Tamiḷ-toḍutta madiōṛkum adu eḷudiya kaṛ-

216 p-amainda kara-talattuch=Chiṛpa-Mā[r*]ttāṇḍaṛkkum maṇṇ-eṅgun=niṛainda vāṇ-

Seventh Plate–Front

217 pugaḷ-Kaṇṇaṅ-Kiraṇ-vayakkal tiru-migu-naṛ-chiṛuk-kuḷa-vaḷāl maruviya Chō-

218 māśi-vayakkall=eṇṇum vayalgaḷiṛ= kiṇargaḷḷ(ḷ)=oru-mūṇṛum-ek-kālamum maṇ-

219 ṇumk-kiṇaṛṛāḷ viḷai-vayal=aṇaittum iṛaiyiliy =āgavum cholliya ik-ki-

220 ṇaṛu mūṇṛiṇṇ=iḍaik=kiḍanda toṇ-ṇila-muḷuvadum illa-vaḷāl=aduv=āgavum eḷi-

221 ṇ-mikka tōṭṭam=āgavum vall-erumai veruvu-mīṇgaḷ virāl-ugaḷ-puṇaṛ-padi-i-

222 daṇiṛ=koll-urimaiyiṛ=chembāgamum महासभे kuṛipp=ēḍu koḍuttup-paga-

223 l cheyyum parudi ñayiṛum iravuch-cheyyum paṇimadium agal-ñālamum

224 uḷav=aḷavum cheppēḍu cheydu koḍutt-aruḷiṇaṇ maṇi-niḷ (nīṇ)-muḍi-maṇ-paṇi-kaḷal

225 वसुधाधिपवासुदेवन aṇi-niḷ-puyatt[ā] हितागिन achalā-chalaṇ अनवर्ज्यन् konda-

226 lar-tār kōch-Chaḍaiyaṇ Kūḍar(ṛ)-kōṇ kuru-charitaṇ chendamiḷk-kōṇ श्रीनिके-

227 tanan श्री परान्तकमहाराजन्।। 2 प्रशस्तिशेषकृत्पाण्ड्यद्रमिळाभ-

228 रणः कविः कर्म्मारश्रेणिकामुख्यः शिवपादाम्बुजाश्रितः ।।। 2_ [40*] Tēr-mi-

229 gu-māk-kaḍaṟ-ṟāṇait-Teṇṇavar-kōṇ-ṟiruv-aru ḷāṟ,-chīr-migu-cheppēṭṭu-

230 kkuch=chentamiḻp-pāt-toḍai cheydōn, अद्भुत m=eṇum ūḻikka-

231 ḷ (ṇ) avir-chaḍaimuḍi-araṇ vēṇḍa, naṟ-paraśu nirmittavaṇ-aḻir-chaḍai-mēl-alangal peṟṟa,

232 mā-muṇi Manu-vaḻi-vandōṇ pā-maru-paṇḍita- दासन् poṇ varaṇṟi maṇi-varaṇṟi agi-

233 I-varaṇṟik=karai-poru-puṇaṟ,=reṇ-Vaigai-vaḷanāḍaṇ cheḻuṅ-Kuṇḍūr-nagart-tōṇṟal, Pāṇḍit-

234 Tamiḻ-ābaraṇaṇ-eṇṇum pala chiṟappum (p)=peyar-eydiya, Pāṇḍi-mārāyap-peruṅk

235 llaṇ-āgiya Chirivallavaṇ ||| 2_ Teṇṇavar-tantiṟal-āṇaich-chilaioḍu puli kayal-i-

236 ṇai maṇ,-poṇṇ-Imaiyach-chimaiyattu viṟaṟ-karuviīṟ=pōkkun-toḻil, cheydu van-

237 davar-piṇṇōṇ cheyal-pala-payiṇṟōr-muṇṇōn, tiru-mali शासन m=idaṟkuch=

238 cheḻum-Tamiḻ-pāḍiṇōṇ tādai, Nirupaśēkarap-peruṅ=kollaṇ niṟai-pugaḻ-Nakkaṇ-eḻutt-ivai ||| 2_

Translation of legend on seal

This is the edict of Jaṭilavarmma, lord of the world (whose feet are resplendent) by the rays of the head-ornament of all the Kings of the earth.

Translation

Sanskrit Portion

Hail ! Prosperity !

(Verse 1) May the lotus-born (Brahmā) whose appearance sprang from the husband of Lakshmī (*i.e.* Vishṇu) whose creations were the deities, the demons, the oceans and the seven worlds and whose face when cheerful even to a little extent is capable of bestowing benefits like Indra's position, grant prosperity to you.

(Verse 2) May the brilliance of Vishṇu who is understood by the *Vēdāntas*, whose form is unassessable directly or by inference or by comparison or by intelligence, remove inauspiciousness.

(Verse 3) May Śiva's Yogic posture which holds breath, the Sun and the Moon the constellations and the ocean—all motionless and whose eyes are turned inwards to realise the soul-force, bestow auspiciousness on you.

(Verse 4) The four-faced Brahmā appeared from the navel of Narāyaṇa reciting the *Vēdas* which are authoritative as the utterances of parents and which ward off the sins

(Verse 5) Brahmā created Atri who is devoted to penance and who is capable of protecting and destroying all movable and immovable objects. Atri created light (i.e. Moon) from his eyes, who is the lord of all medicinal plants that give pleasure to the three worlds.

(Verse 6) From that Moon of blissful rays appeared the Line of the lords of the Pāṇḍya country, which followed the precepts prescribed by Manu; which equalled the sun by increase of light, the moon by steady coolness and Bṛihaspati by greatness of knowledge;

(Verse 7) which had the pitcher-born (Agastya), who by the tip of his feet made Vindhya blocking the gateway (sky) of the three worlds (*i.e.* growing high) a mountain with a static height; who made the then Dēvēndra (Nahusha) a reptile and who changed the ocean into a drop, as the priest

(Verse 8) which line of family pure, wealthy, bereft of dullness, beneficial, made the Earth revered with equanimity more than a loving wife

(Verse 9) which had a king whose lotus-like feet could not be surpassed by the rising tides of the ocean which could devour the entire world at the end of the age

(Verse 10) which was adorned by (many) kings who carried out errands to help Vishṇu who created the Moon (their ancestor), who broke Indra's (Hari) crown with the same ring used to break the heads of (enemy) kings (and) who was requested for peace by the lord of demons (Rāvaṇa) who himself conquered the one (Indra) with the weapon of thunderbolt

(Verse 11) the king of which family who after his morning oblations (*havana*) to fire returned to his city after satisfying (the god of) death with (killing) the army of Duryōdhana of the Kurus in battle and performed the evening oblations also.

(Verse 12) the king born in which family pacified the dancing torsoes (*kabandha*) by chopping of his own head accroding to the prescriptions of *Atharva-vidhāna*, fondly coronated by his father.

(Verse 13) When many kings like Sundara and others performed their duties and reached the divinities there appeared a king Māra (Māṛa) by name from Parāntaka.

(Verse 14) He, the abode of prosperity, after winning the uncontrollable king of Kēraḷa, the king of Simhaḷa (Śrīlanka) and Deva with the help of his ocean-like army bestowed their treasures on the righteous people and made them happy.

(Verse 15) From him came Varaguṇa the chief of kings who made even the wicked bear the name of good-natured (*varaguṇa*)

(Verse 16) His younger brother, a fire to the wood-like enemies and moon to the lily-like frineds became the lord of the earth surrounded by the ocean

(Verse 17) (He) who was born of Akkaḷamimmaṭi (who was herself) born of Śrīkaṇṭha, a lamp of the Chōḷa line of kings, as the lotus-seated (Lakshmī) from the ocean

(Verse 18) Who granted the best prosperous unequalled village Śrīvallabhamaṅgalam (which was) like a forehead-mark of the Pāṇḍya country to brāhmaṇas who had reached the highest level of education; had hearts of humility; had character and fame; had concentrated on reciting and expounding (the scriptures).

(Verse 19) Who bestowed on brāhmaṇas best villages like this (Śrīvallabhamaṅgalam) exclusively enjoyable (by them) after destroying the robbers and also provided for the worshop of gods Nārāyaṇa and Śiva

(Verse 20) who, on account of his fierce prowess had his treasure-house filled up with tributes from his subordinate kings, reduced the tax (*kara*) payable by the villages granted to preceptors

(Verse 21) When he was camping at Karavandapura in the year opposite to forty added with one and three (i.e., forty-fifth year)

(Verses 22 and 23) The prosperous village Śrīmaṅgalam in the division (nāḍu) called Āśi-nāḍu was conferred upon twelve brāhmaṇas by your ancestor having prosperity equal to that of Indra, who had the name Kaṭunkōṇ (having) Māna as (part of his) name (i.e., Māṇābharaṇa)

(Verse 24) Another village was conferred upon the learned Kāṭhaka-Sōmayāji appropriately named so, by your father or ancestor (*guru*) who had reached the heavens from his camp at Kaḷudūr

(Verse 25) That village was known as Chōmāchikuṛichchi. Part of it was encroached upon by *Śūdras* (of the fourth caste) under the name Madhurasthāna-nallūr (*sat-grāma*)

(Verses 26-31) As petitioned by the wise Kēśava devoted to the lotus-feet of Vishṇu, of Vāna *gōtra*, follower of the path of Śrauta-smārta, born at Chōmāchikuṛuchchi *agrahāra*, grandson of Māya (Māyāṇ) who was an expert in the great *Bōdhāyanīya-kalpa* and son of Nārāyaṇa loved by the earthly divinities (i.e. brāhmaṇas) that a copper-plate deed be granted after separating that part of Chōmāchikuṛichchi (encroached upon by Śūdras); transfering the same to the previous owners; also changing the name; after clubbing the same with Śrīmangalam by entering into the correct register in order to compensate the loss of previous copper-plate deeds for these two villages and to form them together after demarcating the boundaries by marching a female elephant. (The king) gave the grant to the brāhmaṇas written according to the rules.

(Verse 32) Iḷaiyā-Nakka, the minister and the best among the devotees of Hari, the best among the brāhmaṇas became the executor

(Verse 33) Subrahmaṇya, whose father was Dattabhaṭṭa, the taster of Sōma juice; (who was) well-versed in the Vēdas and the Śāstras (who was) equal to Kātyāyana on account of his fame through his education and intelligence; (who was) a friend of the wise people and who was the repository of both wealth and wisdom was the superintendent of *dharmic* affairs (*dharmādhyaksha*)

(Verse 34) This eulogy (*praśasti*) came from Mādhavakavi, of (good) speech living at Śrīvallabhamangalam, an adept in scriptures, son of Yogēśvara-bhaṭṭa, (who was) a treasure of learning and character, (who was) brother of Ashṭadharaṇi-Dēvēśvara and son of Gaṇasvāmin, a repository of (good) traits

(Verse 35) May the four-fold entities (*dharma*, wealth, achievement and relief) grow as desired by the subjects and *dharma*, wealth, enjoyment and fame grow for the kings who protect this village!

(Verse 36) The two wells Mahāviḷāl and Paruttivayakkal along with the lands irrigable by them were granted to Mādhava-bhaṭṭa, the author of the eulogy

Hail ! Prosperity !

(Verses 37 and 38) Three fields Kaṇṇan-Kīran vayakkal, Chirukkuḷavaḷāl and Sōmayāji-vayakkal were given to the author of the rest of the eulogy (i.e. Tamil portion) and to the writer of the eulogy.

(Verse 39) Nakka of Kuṇḍūr (bearing the title) Nṛipaśēkharamukhya-karmmāra, the master of all architects wrote (i.e. engraved) this faultless (eulogy) under orders from the king.

Obeisance to Śiva

Hail ! Prosperity !

Tamil Portion

(Lines 66-71) From the navel region (in the body) of the cloud-coloured primordial being (Ādipurusha and Tirumāl) bearing powerful weapons, lord of the divinities (*amara*), and master of Lakshmī and Earth, whose feet were tended by Lakshmī along with Bhū (Earth) while sleeping on the rising bed-stead of the Lord of serpents (Ādiśēsha) illumined by the jewels of his thousand-fold hoods under the cool shade of the canopy adorned by the clouds (i.e. viṇ-atmosphere), resting on the oceanic widespread (area) bounded by the rising tides and protected by the damsels of the directions whose eyes resemble the sweet-scented flowers.

(Lines 72-75) (appeared) the four-armed, the four-faced, the well-versed in the four *Vēdas* and the two-four (i.e. eight) eyed being on the shining golden lotus with resplendent emerald-like colour and pores, with dazzling matted locks looking like a sprouting strong grain-stalk with appropriately sized water-pot (*kamaṇḍala*) and a string of beads (*akshamālā*); whose sweet-scented lotus-like heart gave birth to

(Lines 75-77) the great sage Atri in whose line and from whose eye came out Chandra, the great luminary devouring darkness when he (Atri) performed penance for a long time.

(Lines 77-80) Then to his (Chandra's) son Budhaṇ of jewelled high crown was born Purūrava who made the heads of fighting kings bow, (born) of golden womb of the high-shouldered Iḷaṇ who became a woman on account of a curse from Śiva and who was himself born of the sharp-rayed Sun; many other kings ruled the earth and left.

(Lines 81-82) The unequalled single person whose fair feet were washed by the tides which made the fat Makara groups resting on the pot-like heads of the elephants in the directions to fight speedily with the heavenly stars (appeared) on the scene

(Lines 83-86) Thereafter (the Pāṇḍya) family had as priest, the short-statured (but), a hard (performer of) penance the great sage of Malaiya with blossoms, who put a stop to the high-rising Vindhya (Viñja), to the arrogant behaviour of Nahusha, to the life of the cunning Vādāvi (Vātāpi), to the unflinching vastness of the oceans and to the beauty of the daughter of Sukētu (i.e. Tāṭakai)

(Lines 86-100) (The Pāṇḍyas) secured the nectar (*amirdu*) from the ocean; carved the two carp on the northern mountain; wore the garland of Indra (*Harihaya*); broke his crown and ring; made the ocean recede by his spear; won the war between the gods and demons; studied (by research) Tamiḷ with (the help of) Agastya; destroyed the powerful kings, arranged for peace on behalf of the ten-faced (Rāvaṇa); surged forward with elephant force in the Bhārata (war) so that the entire army of Dhārtarāshṭras became extinct; got removed the curse from Vasu on the speedy spear being (Arjuna) having the monkey (Hanumān) as the emblem of the) flag; capturing the paraphernalia of Harischandra after destroying his (capital) city; took bath in the four oceans within one day, bestowed daily four crores of gold (pieces); mastered the ocean of (literary or other) works; granted thousands of strong elephants; made the strong-shouldered kings flee to the forests and thence to the heavens; carved the young carp on the golden Himālayas; enjoyed varied feats on board in the ocean; raising the bunds of many tanks so that they may look like the sea with backwaters spread around; built the city of Madurā in the south after suppressing the kings made incapable of resisting; make Tamiḷ (language) grow, establishing a good Tamiḷ-Sangam; earned the right of protecting the earth after winning the battle at Ālaṅgāṇam; threw out the race of Kaḷppāḷar adorned with beautiful sweet-smelling flowers - thus after many such strong crowned kings ruled

(Lines 100-102) after many rulers passed away in the family of the king who raised his flag and umbrella signifying his victory in the battles of Iḍaiyāṛai and Veṇbaikkuḍi

(Lines 102-108) Śrīvallabha like the red-eyed Vishṇu born of king Chaḍaiyaṇ Śrī Parāntakaṇ of the

sounding anklets, the lord of the citizens of Kūḍal(Madurai) who marched with the elephants so that the Kāḍava took flight at Karuvūr-Śrīvallabha who was the refuge of ladies with bamboo-like (soft) shoulders, who was the resting place for both knowledge and gold (wealth), won the battle at Kuṇṇūr; captured Īḻam (Simhaḷa) surrounded by high sounding sea; gave leave for the Villavas (Chēṟas) to rule the heavens (after their defeat) at Viḻiñam; chased the Kāḍava after reducing his pride in the battle at Āṇūr on the sea (coast) when the Kuṭṭuvas of the west, the Chōḷas of the east, the Kūpakas of the south and the kings of the north got depressed in the battle field he marched with his unique elephant killing son of Amarvallāṇ at the battle of Kumbakōnam (Kuḍandai); king of several means with sparkling leaf-ended spear reached the heavens.

(Lines 109-110) When his (Śrīvallabha's) son king Varaguṇaṇ wielded the sceptre and was protecting the world, keeping in his heart our lord (Śiva) having in his hand (the bow called) Pināka with the crescent on his matted locks.

(Lines 111-116) Śrī Parāntaka-mahārājaṇ with a chariot (drawn by) the fast-moving horses, born of the womb (in the stomach) of Akkalanimmadi, the jewel-like daughter of the famous Sirikaṇḍarāśaṇ, the descendant of Mānābharaṇaṇ (having) sharp weapon, fearless, the king of Toṇḍiyar who bore easily on his decorated shoulders the damsel of Earth, the great burden borne with great difficulty by the thousand-fold hoods of the lord of serpents for several ages.

(Lines 116-126) who defeated the king born earlier to himself (i.e. his elder brother) in the battlefield at Chennilandai (teeming with) lotus ponds; excelled the deceitful enemy kings roaring and rising against him at Kuṇṟai with grooves of bunches of flowers, Kuḍa (western)-Koṅgu, Pokkaraṇi, South Māyal, the prosperous Veṇkai and Parāntakam; erected sluices for rivers and several temples; captured Viḻiñam in the south full of wide fields with slush; won with the fierce sharp spear so that the Kuḍa (western) Koṅgar fall dead (in the area) from Koṅgu to Tēṇūr; brought Vīratuṅga under the bridle; created many brāhmaṇa villages, Temple-villages (*dēvadāna*) and numerous tanks on this wide earth; foremost among the victorious kings by virtue of permanent fame, magnanimity in bestowing treasures; prosperity through victorious battles; Kalippagai (enemy to wickedness) with a bright fierce leaf ended spear, warrior among warriors, Lord of Madhurāpura, prestige-minded and bearer of Makara flag.

(Lines 126-127) in the year two with three beyond forty (i.e. fortyfifth) of his rightful reign

Line 127-128) When he was seated at Kaḷakkuḍi falling within Kaḷakkuḍi-nāḍu, like Indra's city with beautiful golden skyscrapers

(Lines 128-135) Wrestling robust-shouldered great Kaḍuṅkōṇ, the graceful king with Māṇa as (part of) his name (Mānābharaṇa) who uprooted the Kaḷappāḷar, praised by the learned gave by (recording it on) copper-plate the village Tirumaṅgalam abounding in widespread (agricultural) lands, a brāhmaṇa village in Āśināḍu which was formerly part of Perunallūr, lying with raised ripe twigs on high grounds, to twelve Vēdic scholars speaking the word (i.e. Truth), performing (oblations) twice (a day) tending the three fires (*dakshiṇāgni, gārhapatya* and *āhavanīya*); preserving (in their memory) the four *Vēdas*; performing the five sacrifices (*pañcha-mahā-yajña* (i.e for brahma, dēva, pitṛi, manushya, and bhūta) and adopting the six professions (recite and teach, performing sacrifice and making others do it, receive and grant gifts): with rights over filling and management.

(Lines 135-139) Oh ! King with chariot ! An ancestor of your family (who was like) cupid to young women with black-tinged eyes, equal to Manu, protector of the fortfied Kūḍal (Madurai) city, who attained emancipation at Kaḷudūr after being a peerless king of the earth by his righteous sceptre gave by (recording on a) copper-plate (the village Sōmāsikuṟuchchi lying similarly in the same way (as Tirumaṅgalam) to Kāṭhaka-Sōmayājiyār (who was) pure by drinking Sōma (juice).

(Lines 140-146) That the two copper-plate grants were lost due to decline in bad times; land within this prosperous Sōmāsikuṟuchchi—a title-holder of Kaḍaṟṟirukkai erected the boundaries on four sides (of this land), named it Madhurantaranallūr and used it for his enjoyment and therefore it must be resumed and joined to the main village in the assessment register ; since the two villages are interspersed with boundaries running across both, may be combined as one village in the register, marked by the she-elephant and recorded in an order please.

(Lines 147-155) (Thus) petitioned Nārāyaṇaṇ-Kēśavaṇ, a noted person of Tirumaṅgalam, a city of (good) foundation and golden buildings and the lord of Sōmāśikuṟichchi, as he was aware (of the king's) grace, having crossed the ocean of knowledge, having become the confidant of the fish-crested (Mīṇavaṇ) Viranāraṇaṇ by his pure conduct and habits and by his owning the capability of expressing in close communion with the thinking of the king, son born of the great wife of Māyā-Nārāyaṇa-bhattar who was fond of *dharma*, who frowned upon *adharma* and who appeared like the fourfaced (Brahmā) as the magnificent son of Māyā-Nambi-bhaṭṭar well-versed in the four *Vēdas*, belonging to Vāna-*gōtra* and Baudhāyana *kalpa*.

(Lines 155-158) (The king) of (good) conduct (as prescribed by) Manu, beautiful as cupid to damsels with jewelled breasts was pleased to give, so that the world may know, Sōmāśikuṟuchchi after including Madhurataranallūr in the assessment register and Tirumangalam by making the she-elephant go round.

(Lines 158-161) Then the executor of this (grant) was Iḷaiyā-Ṇakkaṇ, the officer (*adhikāri*) under the prosperous Tamiḻ king, having the chest adorned by gold ornaments, a brāhmaṇa (*bhūsura*) of Pullūr (in) Vaikunda-vaḷanāḍu with fields and well-watered ponds (full of) red lilies (cheṅkaḻunīr), an ornament of Vātsa (*gōtra*), a devotee bearing the feet of (god) Viṣhṇu, (a member of the group called) 'the thousand five hundred'.

(Lines 162-166) The magnificent Chēndaṅ-Kiḷavaṇ famous all over the quarters, a treasure praised by the world, a forehead mark-like person among brāhmaṇas, Lord of Peruntūveḷḷi, a place in Veṇbu-nāḍu famous on account of prosperity from the fields producing rice in the midst of flowery groves, as bestowed by the grace of the Pāṇḍya (Teṉṉavaṇ), was the arbitrator.

(Lines 167-172) Chāttaṇ-Paḍāraṇ born as a descendant in the foremost family in Musukkuṟuchchi with groves high enough for the clouds to rest, the best place in the beautiful Aḷaṟṟu-nāḍu with fragrant flowers, the lord of Aḷaṟṟu-nāḍu, one who has realised the substance of fine Tamiḻ Muse, equal to the desire fulfilling tree and Kiḻavaṇ-Kōṇ, the head of the foremost family in fortified Peruṅkākkūr in Kaḻāttirukkai in the midst of fields rich in paddy grain stalks rising high, a jewel of his place and trained in the arts—were the assessing authorities well trained in the treatises of administration (*kaṇakkar*).

(Lines 172-174) The four big boundaries walked along by the she-elephant, as shown by the Nāṭṭār of Āśi-nāḍu (with people) born in blemishless families and the Nāṭṭār of Nechchuṟa-nāḍu accompanying (the elephant);-

(Lines 174-185) The boundary on the east is (from the north eastern corner) to the west of the spring (*mūḻi*) at the everlasting sacred Tiruviruppūr where (the temple of) the disquieting eyed god (Śiva) on the speeding white bull unperceived by the eight divinities (such as) Water, Earth, celestials, Air, Fire, the two (divine) lamps (Sun and Moon) the Master— from which (the temple) (the river) Veḷḷāṟu flows to the south-east and the hillock of Perunallūr; (to the west of) wasteland full of hard milk bush (*kaḷḷi*) plants; (to the west of) the waste high ground within the limits of the area under the painters (*vaṇṇattār*); (to the west of) similar high ground with *kaḷḷi* plants at Kaḷḷikkuṟichchi; (to the west of) the second channel from the southern tip of this tank; (to the west of) well-marked rock nearby; (to the west of, the hard thick mound *peruppu*) the hard tank fed by the useful kuḍi-naḍai lake; (to the west of) the pathway towards the firewood land on the east; (to the west of) the water-hold and low pit in the same land:

(Lines 185-190) The southern boundary (i.e. from the south-eastern corner to the south-western corner) is to the north of the rock on (the field called) Tirumarunilan; (to the north of) the northern end (*kombu*) of the field 'Ēriyandai producing the reddish paddy; waste land with *kaḷḷi* plants; the (spring called) Aḻavaichchuṇai; southern end of Ūruḍaiyāṇ-kuḻi (pit); the low stony ground with long sparkling pieces; raised ground (called) nirmāṟṟu and the pit-head (belonging to) the *Gaṇattār* wearing fragrant garlands

(Lines 190-195) The western boundary (i.e. from the south-western corner to the north-western corner) is to the east of—the channel flowing through the pit west of Kūṟṟaṇ-kuḻi; the bund-land on (the tank called) Poṟṟarumāṟātta-māṇikuḻam; the route towards Kāḍaṇēri near the pit west of the pit of Nāḍaṟi-Naṅgaiyār; the Eṟichchil road and the boundary of Olaikkuḻam in the beautiful Nechchuṟa-nāḍu).

(Lines 195-196) The northern boundary is to the south of Iḷanechchuṟam bounded by rich Maruda (trees) and Velḷāṟu

(Lines 197-202) After the king interested in righteous acts gave by planting stones all along the boundaries without excluding any land within these boundaries and by arranging the rights of cultivation and also proprietory rights to the *sabhaiyār* of Tirumaṅgalam who practise the three *dharmas* (*dharma*, *artha* and *kāma*) and to the good great brāhmaṇas of Sōmāsikuṟuchchi, permanently on this earth without defaulting the status of a *brahmadēya*.

(Lines 202-214) Having given well-cultivated fields called Peruvaḷāl and well-watered Paruttivayakkal along with two wells in the fields and also the lands irrigated by these two wells on the same terms as were received by the *māsavai* (Mahāsabhā) to the illustrious Śrī-Mādhavaṉ bearing the feet of Śrī Mādhava (Vishṇu) the composer of this eulogy and a preceptor who preaches the Vēda, the Vēdāntas and several scriptures so that they will read with him and understand (the same), son of Yōgēśvara-bhaṭṭa of spreading excellence, born of the daughter of the excellent and well-merited brāhmaṇa called Tiruvaḍich-Chōmāsi; who was the son of the artful Gaṇasvāmi-bhaṭṭa of Pambirāl living at Śrīvallabhamaṅgalam (belonging to) Śāṇḍilya *gotra* of great fame and *Ekasandhi* Kātyāyana *sūtra*.

(Lines 214-222) gave with the authorised documents of the *mahāsabhai* the famous well-spread (fields) Kaṇṇaṉ-Kiraṇ and Śōmāsi-vayakkal with three wells and the lands irrigable by these wells as tax-free and also the old lands between these three wells to be utilised as house-sites, beautiful gardens along with full rights of catching Virāl fish in the water-logged areas afraid of the strong buffaloes to the intelligent person who composed the text of this copper-plate in Tamil mixed with Āriyam (Sanskrit) and to Śilpa-mārttāṇḍa, the well-equipped expert who wrote (and engraved) the same

(Lines 223-227) Śrī Parāntaka-mahārājan, Vāsudēva of the earth whose anklet-feet were touched by the jewelled crowns of kings, a steady sacrificer, immovable (firm) mountain-like (person), undetested, king Chaḍaiyaṉ with a garland with bunches of flowers, lord of Kūḍal (Madurai), follower of ancestors, king of pure Tamil and a repository of wealth was pleased to give (this) copper-plate grant to last as long as the circular Sun making the day, the cool Moon creating the night, and the wide earth last

(Verse 40) The poet Pāṇḍya-Dramiḷābharaṇa, a prominent (member among) the Karmāra-guild (*śrēṇikā*) who resorts to the lotus-feet of Śiva composed the remaining part (i.e. Tamil portion) of the eulogy.

(Lines 229-235) The person who composed the pure Tamiḷ verse for this copper-plate on the graceful orders from the southern king having an army with a number of chariots, like a big ocean was Pāṇḍi-mārāyap-peruṅkollaṉ *alias* Śrīvallavaṉ who received several honours including the title Pāṇḍit-Tamiḷābharaṇaṉ, a native of Kuṇḍūr city; who belongs to the lineage of the great sage Manu who got the garland on his matted locks who made the axe as requested by Śiva having shining matted locks.

(Lines 235-238) These are the writings (engravings) of fully famous Nakkaṉ *alias* Nirupaśēkarap-Peruṅkollaṉ, descendant of several skilled artisans who carved with fine instruments the powerful command of the southern kings represented by the bow, the tiger and a pair of fish on the pinnacle of the everlasting golden Imaiyam (Himālayas), the elder among the performers of such acts and father of the person who composed the pure Tamil (verse) for this illustrious grant.

62. Perungulam Inscription (I) of Rājasimha

Provenance : Peruṅguḷam, Srivaikuntam Taluk, Tirunelveli District Tiruvaḷudīśvara temple, *ardhamaṇḍapa*, south side of the entrance

Reference : *SII*, XIV, 47

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 2 : C. 912-13 A.D.

Text

1 स्वस्तिश्री [1*] Kōch-Chaḍaiyamā

2 ṟarkku Yāṇḍu iraṇḍu i-

3 vv-āṇḍu Tiruvaḷudivaḷa-

4 nāṭṭup-peruṅguḷattu-

5 t-Tiruvaḷudi ईश्वरत्तु

6 āḷvārkku Kuḍa-nāṭṭu
7 t-Tiṇaikkaḷamaṅgalattu
8 Palḷipperumbuḷi-
9 ṅgāvil=irukkum Veḷ-
10 ḷāḷaṉ Ṟāyaṉ-Chāttaṉ maga-
11 Ḷaik=koṇḍa Vediyāṉ=ayiṉa i. .
12 Tāyaṉ-Chāttaṉṉ-oḍu kalachchuta-
13 ṉṟu kuṇa kkoṇḍu. . .
14 ḍu-śa....kkoṉṟu Tā
15 yaṉ-chā[-ttaṇai]...chukkuṇa
16 du ārāyndu.....
17 cheydu koṇḍu va-
18 chcha tirunandāviḷakku
19-20 (completely damaged)

Translation

(Lines 1-3) Hail ! Prosperity ! The second (regnal year) of King Chaḍaiya-Māṟar - In this year

(Lines 3-18) One perpetual lamp endowed (by) Vediyāṉ *alias*.... who had married the daughter of Tāyaṉ Chāttaṉ, a *veḷḷāḷa* (agriculturist) residing at Palḷip-permbuḷiṅgāvu in Tiṇaikkaḷamaṅgalam in Kuḍanāḍu in (expiation of ?) ..... with Tāyaṉ-Chāttaṉ..... killed investigated.....

63. Tirukkōṭṭiyūr Inscription of Rājasimha

Provenance : Tirukkōṭṭiyūr, Tiruppattur Taluk, Ramanathapuram District. Saumyan-ārāyaṇa-perumāḷ temple, store-room, slab.
Reference : *SII*, XIV, 49
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 1 : *c.* 913 A. D.

Text

1 स्वस्ति श्री [11*] Kōch-Chaḍaiya-Māṟa-
2 ṟku yāṇḍ-iraṇḍu ida[ṇ=e]-
3 dir-ām=āṇḍu dēvadāṉan-Tiruk-
4 Kōṭṭiyūr Periya Śrī Kōyil
5 paḍārarṟku Kiḻ-Iraṇiyamuṭṭa-
6 ttu Kaṇṇikuḍich-[Chō]lama. .
7 pirāṭṭiy=āṇa Aṇukki Su-
8 ndaravalli vaitta tiru-no-
9 ṅdā-viḷakk-oṉṟu ॥ -

Translation

Hail ! Prosperity ! The year that is opposite to this—the second (regnal) year of King Chaḍaiya-Māṟaṉ-one sacred perpetual lamp endowed (by) Chōlama..pirāṭṭi, *alias* close female attendant (*Aṇukki*) Sundaravalli of Kaṇṇikuḍi in Kiḻ-Iraṇiyamuṭṭam to the Master (paḍāra-bhaṭāra) in the great illustrious temple at Tirukkōṭṭiyūr, a *dēvadāṉa*.

There is a similar record engraved above this:

Text

1 Periya Śrī Kōyil paḍā-
2 raṟku vyāpāri Kaṇḍaṅ-
3 chaṅkaranāraṇaṉ niśadi
4 ppaḍi uriy ney-eṟiva-
5 d-āga vachcha tirunondā
6 viḷakk-oṉṟu paśu paṉ-
7 ṉ-iraṇḍu [1*] āḍu aimbadu

Translation

Twelve cows and fifty sheep (for) one sacred perpetual lamp endowed to be burnt (with) half a measure of ghee daily (by) Kaṇḍaṉ Śaṅkaranāraṇaṉ (nārāyaṇaṉ), (a) merchant to the Lord (paḍāra-bhaṭāra) (at) the great illustrious temple.

64. Śālaigrāmam Inscription of Rājasimha

Provenance : Śālaigrāmam, Paramakudi Taluk, Ramanathapuram District. Śiva temple, left and right door jambs of the entrance into the *maṇḍapa*.
Reference : *Ep. Ind.*, XXVIII, pp. 85-93, Inscription A
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2+ 1 = 3 : *c.* 913-14 A.D.

Text

1 स्वस्ति श्री Kōch-Chaḍai-

2 ya-Māṟarkku yāṇḍu
3 2 idaṉ=edir=ām=āṉ--
4 ḍu Mayimākara-va-
5 ḷanāḍ=āyiṉa Tuv-
6 vūrk-kūṟṟattut=
7 tēvadāṉa- ब्रह्मदे-
8 यम् साळैग्रा
9 mattu श्री Varaguṇa[1]-
10 Īchchuvarattu पर-
11 मस्वामigaḷuk-
12 ku tēvadāṉam-i-
13 ṟai churukkiyum
14 nīr pāyavum pe-
15 rumāṉ-aḍigaḷ Chi-
16 valluvadēva-[2]
17 r-chirīmugam ku-
18 ḍuttapaḍi Chiri
19 Kuḷuvāṉaiy-ēri
20 yāl Kōnō-iṉ-
21 mai-koṇḍāṉ[3] Mayi-
22 mākara-vaḷa nāṭ-
23 ṭu-tēvadāṉa-ब्रह्मदे
24 yam साळैग्रा mat-
25 tu सभै yārkku taṅ-
26 gaḷ=ūr Chī-Varaguṇa -Īch-
27 chuvarattu tēvar ūr
28 Varamōḷiy-ēriyum
29 Vāsudēva-ēriyum i-
30 t-tēvar nilam iṟai-
31 y-oḷiñju taṅgaḷ
32 nilam-muda. ṅ-
33 gaḷ churukkik-koḍut-
34 ta nilattukku kuḷuvā-
35 ṇaiy-ēriyāl nīr-pāyavu
36 m Neḍuṟūrun=taḍuk-
37 kap=pēṟād=āgivai Guṇa-
38 chīya Nakkaṉ=eḻuttu

Translation

(Lines 1-4) Hail ! Prosperity ! In the year opposite to the second year of King Chaḍaiya-Māṟar

(Lines 4-20) According to the orders (*Śrīmukham*) from Lord Śrī-Vallabhadēvar to allow exemption from tax and to irrigate by Kuḷuvāṇai to the lands given to the Great Lord of Śrī Varaguṇa-Īśvaram at Śāḷaigrāmam, a temple-brāhmaṇa village in Mayimākara (Mahimākara)-vaḷanāḍu *alias* Tuvvūrk-kūṟṟam

(Lines 21-38) (Order from) the King 'who is free from ill health' to the assembly of the temple-brāhmaṇa village Sālaigrāmam in Mayimākara-vaḷaṇāḍu that lands granted to the deity (irrigated by) Varamōḷi-ēri and Vāsudēva-ēri are exempted from tax, that the lands may be irrigated by the waters of the Kuḷuvānai-ēri and that the residents of Nedurūr shall not obstruct these.

This is the signature of Guṇasīya-Nakkaṇ

Notes

1 This name Varaguṇa Īśvara given to the deity is evidently after Varaguṇa I.

2 This Śrīvallabha was the grandfather of the king of the record.

3 Later inscriptions adopt the form Kō-nēr-inmai kōṇḍaṇ- 'one who has no equal'.

4 Neḍuṟūr is the same as Nerūr in Paramagudi Taluk. Tuvvūrk-kūṟṟam is named so after Tuvvūr, now called Tugavūr in the same taluk.

65. Kuḍumiyāmalai Inscription of Rājasimha

Provenance : Kuḍumiyāmalai, Kulattur Taluk, Pudukkottai District Rock-cut cave temple, pillar
Reference : *SII*, XIV, 50
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 1 + 1 : *c.* 914 A.D.

Text

1 स्वस्ति श्री [1+] Kōch-Chaḍaiya
2 Māṟaṟku yāṇḍu [2 ida]ṉ=edi-
3 r-āṇḍiṉ=edir-āṇḍu Kuṉṟiyū-
4 r-nāṭṭut-tevadānan=Tirunilak-
5 kuṉṟattu Tirumūlaṭṭāṇattu mādēvar-
6 kku Parāntaka-Adaḷaiyūr-nāḍā[l] vāṉ=āyiṉa

7 Kaḍamban Eṭṭi nondā-viḷakk-oṉṟukku
8 vaitta tuḷaip-poṉ 7½ eḷu ka[ḷa*]ñj
9 arai [।*] Puḷḷaṅguḍiy-ūrum Pāmbaiyūr-
ūrārum
10 avar-aḍi eṉ talai mēlaṇa [॥*]

Translation

Hail ! Prosperity ! The year opposite to the year opposite to the 2nd regnal year of King Chaḍaiya-Māṟaṉ-7½ Seven and a half *kaḷañju* of punched gold endowed (to provide for perpetual lamp by Parāntaka-Adaḷaiyūr-nāḍāḷvāṉ *alias* Kaḍamban Eṭṭi to (the god) Mādēvar (Mahādēva) of Tirumūlaṭṭāṇam (Tirumūlasthānam) at Tirunilakkuṉṟam, a *dēvadāṇa* in Kuṉṟiyūr-nāḍu. (This is in) the protection of the *ūr* of Puḷḷaṅguḍi and the *ūrār* of Pāmbaiyūr. Their feet are on my head.

66. Tēṉūr Inscription of Rājasimha

Provenance : Tēṉūr, Madurai Taluk, Madurai District Pillar lying in the ruined site.
Reference : *SII*, XIV, 51
Language : Tamil
Script : Vatteluttu
Date : Regnal year 2 + 6 : *c.* 919 A.D.

Text

1 .... Kōch-chaḍai
2 ya-Māṟarkku yāṇ-
3 ḍu 2 idaṇṇ-e-
4 dir āṟu iv-
5 v-āṇḍu Pāgaṇūr
6 k-kūṟṟattup-Pe-
7 runtēṇūrt-tirumē-
8 ṟ-ṟaḷip-paḍā[ra*]rk-
9 ku niśadi uriy
10 ney tirunondā-
11 viḷakk-erivad-ā-
12 ga ivv-ūr Vēḷāṇ-A
13 raiyaṇ vaitta paśu
14 aim [badu] [11*]

Translation

.... The (regnal) year 2, the sixth year opposite to this (i.e. 2nd) year of king Chaḍaiyaṇ-Māṟaṇ—in this year fifty cows for a sacred perpetual lamp to be burnt (with) ghee of half a measure daily to the Lord of the sacred western temple in Peruntēṇūr in Pāgaṇūrkkūṟṟam (were) endowed (by) Vēḷāṇ Araiyaṇ of this village.

67. Chiṇṇamaṇūr Inscription (I) of Rājasimha

Provenance : Chiṇṇamaṇūr, Periyakulam Taluk, Madurai District, Lakshmīnārāyaṇa temple, central shrine, north wall
Reference : *SII*, XIV, 52
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 7 : *c.* 920 A.D.

Text

1 Svasti Śrī Kōch-Chaḍaiyamāṟarku
2 yāṇḍu 2 idaṇ-edir ēḻu ivv-āṇḍu Aḷa-nāṭ-
3 tu ब्रह्म dēyam Arikesarinallūṟt-tiru ....
4 श्रु rat-tēvarkkut-tirunon-
5 dāviḷakkukku Nāgaṇ Vikkirmādichchaṇ vai-
6 chcha āḍu anjbadu chāvā-mūvāp-pērāḍu

Translation

Hail ! Prosperity ! In the ninth (2 + 7) regnal year of king Māṟaṇ-Chaḍaiyaṇ fifty unaging and undying sheep (were) endowed for a sacred perpetual lamp to the deity ... śura (śvara) at Arikēsarinallūr, a brāhmaṇa village in Aḷa-nāḍu (by) Nagaṇ Vikkiramādichchaṇ (Vikramāḍityaṇ).

68. Chiṇṇamaṇūr Inscription (II) of Rājasimha

Provenance : Chiṇṇamaṇūr, Periyakulam Taluk, Madurai District Lakshmīnārāyaṇa temple, west wall
Reference : *SII*, XIV, 54
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 8 (i.e.) 10 : *c.* 921 A.D.

Text

1 श्री Kōch-Chaḍaiya-Māṟa[r]kku yāṇḍu iraṇḍu idaṇ=edir eṭṭu ivv-āṇḍu Aḷa-nāṭṭup-pirama
2 deyam A[ri]kēsarinallūr Tirunaḍu[vu] paṭṭāra-[r*]kku tirunondāvilakk-oṉṟiṇukku uriykku
3 Āṇmaga-nāṭṭu piramadēyam Āvichchaṇūr Kaviśiyan Nakkan Tuvedi vaichcha kaḷaiñju
4 10 pattu | ⌐

Translation

Prosperity ! The (regnal) year two—(year) eight opposite to this (i.e., 2nd year) of king Chaḍaiya-Māṟaṇ—in this year, 10 ten *kaḷañju* (of gold) endowed (by) Kavisiyan (Kauśika) Nakkan Tuvēdi (*Dvivēdi*) of Āvichchaṇūr, a brahmadēya in Āṇmaga-nāḍu for half a measure (of ghee) for one sacred perpetual lamp to the lord of the sacred central (temple) in Arikēsarinallūr, a brahmadeya in Aḷa-nāḍu

69. Kōṭṭai-Karuṅguḷam Inscription of Rājasimha

Provenance : Kōttai-Karuṅguḷam, Nanguneri Taluk, Tirunelveli District.
Rājasimhēśvara temple, north wall.
Reference : *SII*, XIV, 76
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + [10] ? c. 921–22 A.D.

Text

1 स्वस्तिश्री Kōch-Chaḍaiya-Māṟarkku yāṇḍu iraṇḍu idaṇ edir . . . . . ḷavaṇ . . . .
2 u. . . . . Changaram mudall=āga Karuṅguḷattu Irāsiñggēsuvaram = āyiṇa tiruk-kaṟṟaḷip-pe . . . .
3 . . . . vaitta tirunondāviḷakku . . .

Translation

(Line 1) Hail ! Prosperity ! The year opposite to the year two of King Chaḍaiyaṇ Māṟaṇ

(Lines 1-3) I . . . . ḷavaṇ . . . . . a perpetual lamp endowed (by) . . . . . in the sacred stone temple (called) Rājasimhēśvaram.

70. Ambāsamudram Inscription of Rājasimha

Provenance : Ambāsamudram, Ambasamudram Taluk, Tirunelveli District
Base of a ruined shrine in the Tirumūlanātha temple
Reference : *SII*, XIV, 56
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 9 (i.e.,) 11 : *c.* 922 A.D.

Text

1 . . . . Kōch-Chaḍaiya-Māṟa[r]kku yāṇḍu idaṇ=edir oṇbadu Muḷḷi-nāṭṭu ब्रह्मदेयam Iḷaṅgōykkuḍi
2 सभैyār-iḍai ūriṇ mēl-ūr puṟṟu teṟṟiyum=āyk=kiḍanda pāḷ iṟai kāṭṭ-ādid-āga vilai koṇ-
3 ḍu vaśakki vayalum kuḷamum=ākki ik-kuḷattāl nīr miguvadu vachchu nel viḷaichchu añ-ñāḷik-kālā-
4 [l] māttāl kalaṇey tūṇi nellu ik-kuḷam-iṟaikku[m*] or-āḷuṅ=kuḍuppad=āga kiḍaippuṟam idu [l*] ik-kūṟu vayakkum वार्य-
5 rkkuk-kuḍuppad-āgavum [l*] toral indadu avi.. rk-kūṟum vilai koṇḍu paṟaiyaṇ vaśakkal-eṇṟu pēr-iṭṭu kū-
6 ḷ peṟṟa kariy-eṇṟu piyar-iṭṭuk=kiḍaippuṟam vaittāṇ Araiyaṇ-aṇukkaril Pūvaṇ Paṟaiyaṇ-eṇ [l*] chandi-
7 r-ādittaval niṟpad=āga vaittadu [l*] mikku ne[y*]uriyy āga kuḍutta paśu oṇṟu kaṇṟum kuḍutte[ṇ*] Pū(va]m- Paṟaiyaṇe[ṇ*] idu [l*]

Translation

(Lines 1-4) The (regnal) year two—ninth year opposite to this (i.e. the 2nd year). Having purchased, as not chargeable for tax, fallow land lying as ant-hills and mounds to the west of this village from the assembly of Iḷaṅgōykkuḍi, a brahmadēya in Muḷḷi-nāḍu, having transferred and created field and pond, having caused paddy to be produced using excess water from this pond—paddy (to measure) one *kalam* and one *tūṇi* per *mā* (of land) (measured) by the standard of five *nāḷi* (full measure)—also one person to bale out (water from) this pond—this (en-

dowed) as *kiḍaippuṟam* (for Vēdic studies) shall be given to the cultivator (*vāryyar*)

(Lines 5-6) Pūvaṇ Paṟaiyaṇ, one of the close attendants (*aṇukkar*) of the Araiyaṇ (chief?) endowed as *kiḍaippuṟam* (this land) having purchased the shares . . . . and named (the entire area) as Paṟaiyaṇ-vaśakkal and (the field) as kūḷ-perṟa kari.

(Line 7) (This) was endowed to endure as long as the Moon and Sun (last). I-Pūvam-Paṟaiyaṇ gave one cow and calf (capable of) yielding half a measure of ghee (apparently for a lamp).

71. Kuttālam Inscription (I) of Rājasimha

Provenance : Kuttālam, Tenkasi Taluk, Tenkasi District, Kuṟṟālanātha temple, East verandah, pillar
Reference : *SII*, XIV, 57
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 9 (i.e. 11) : *c.* 922 A.D.

Text

1 *Svasti Śrî* Kōch-
2 Chaḍaiya-Māṟarkku
3 yāṇḍu iraṇḍu i-
4 daṇ=edir-oṇba-
5 du ivv-āṇḍu Te
6 ṇ-vāra-nāṭṭu Ti
7 rukkuṟṟālattu Mā
8 dēvarkku Ma-
9 ṇṇi-nāṭṭu I-
10 ḍavai viyāpā-
11 ri Ayyaṅ-Kū-
12 ttaṇ vaichcha ti-
13 ru-nondāviḷakku
14 araiyāl=aṭṭi[ṇa*] chā-
15 vā-mūväp-pē
16 r-erumai muṇṟu

Translation

(Line 1-5) Hail ! Prosperity ! In this year—the ninth opposite to the second year of king Chaḍaiya-Māṟar

(Lines 6-16) Ayyaṅ-Kūttaṇ, a merchant of Iḍavai in Maṇṇi-nāḍu gave to Mādēva (the deity) at Tiruk-Kuṟṟalam in Teṇ-vāra nāḍu three undying and ageless buffaloes for half of a perpetual lamp.

72. Kuttālam Inscription (II) of Rājasimha

Provenance : Kuttālam, Tenkasi Taluk, Tirunelveli District, Kuṟṟālanātha temple, east verandah, pillar
Reference : *SII*, XIV, 58
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 9 : *c.* 922 A.D.

Text

1 *Svasti Śrî* [1*] Kōchchaḍaiya-
2 Māṟa [r*]kk=iyāṇḍu [2]
3 iraṇḍu idaṇ=e
4 dir oṇbadu
5 ivv-āṇḍu Teṇvā-
6 ra-nāṭṭut-Tirukku-
7 ṟṟāla-mahāde-
8 varkku in-nāṭṭu
9 Nallūrppāṇḍik-
10 kuḍik-kuḍi Va-
11 ṇḍālai Kōṇaṇ vaichcha
12 tirunondāviḷak-
13 ku oṇṟu [1*] oṇṟu-
14 kku maḍutta eru-
15 mai āṟu niyadam u-
16 ḻakku neykku [1*] i-
17 vv-erumai chāvā-mūvā-
18 pēr-erumai

Translation

(Lines 1-4) Hail ! Prosperity ! In the ninth year opposite to the second year of king Chaḍaiya-Māṟar

(Lines 5-13) One perpetual lamp (was) set up (by) Vaṇḍālai-Kōṇaṇ, a resident tenant (*kuḍi*) of Nallūrppāṇḍikkuḍi in Teṇvāra-nāḍu for the (deity) Mahādēva of Tiruk-Kuṟṟālam in the same nāḍu

(Lines 17-18) Six buffaloes (were) made over for one lamp (to measure) one-fourth (*uḻakku*) of ghee. These (are) undying and unaging buffaloes.

73. Peruṅguḷam Inscription (II) of Rājasimha

Provenance : Peruṅguḷam, Srivaikuntam Taluk, Tirunelveli District. Tiruvaḷudīśvara temple, north wall.
Reference : *SII*, XIV, 60
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 9 : *c.* 922 A.D.

Text

1 *Svasti Śri*[1*] Kōch-Chaḍaiya-Māṟarkku yāṇḍu iraṇḍu idaṇ-edir oṇbadu [1*] ivv-āṇḍu Tiruvaḷudi-vaḷa nāṭṭup-Peruṅguḷattu
2 Tiruvaḷudईश्वरattu āḷvārkku it-taḷi kuḍi Mūkkaṇen ṇen-ṟāy Narśiṅgattaich chā[r*]tti vaichcha tirunundāviḷakku oṉ-
3 ru[1*] oṉṟiṇukkum vachcha kāśu padiṇmūṉṟu [1*] ik-kāśu padiṇmūṉṟuṅ-koṇḍu Tēvar nārāya-uḷakkināl uḷakku ney niśada-mu-
4 ṭṭāmal=aṭṭi iravum pagalum=erippad=āyiṇōm it-taḷi aga-nāḷigaiyōm [1*] ik-kāśil it-taḷi lveṭṭikuḍi Chāṇi-E
5 ṭṭi vaḷi kuḍutta kāśu āṟu [1*] āṟu koṇḍu niśadam āḷākku neyy-aṭṭuvad=āyiṇeṉ Chāṇi Eṭṭiyeṉ [1*] in-ney muṭṭil-
6 e=aṭṭi erivippadaṇukku iṟaip-puṇaip-paṭṭōm it-taḷi paṇi cheyyum=aganāḷigaiyōm

Translation

(Line 1) Hail ! Prosperity ! The ninth year opposite to the second year of king Chaḍaiya-Māṟar

(Lines 1-3) I, Mūkkaṇ, a tenant of this temple (have) endowed one perpetual lamp in this year to the deity (*āḷvār*) at Tiruvaḷudi-Īśvaram in Peruṅguḷam in Tiruvaḷudi-vaḷanāḍu for the merit of my mother Naraśingam

(Lines 3-4) Thirteen *kāśu* (were) deposited for one lamp. We, in charge of the inner precincts (*aganāḷigai*) having taken those thirteen *kāśu* will light this lamp daily night and day by measuring without failure, one fourth of a unit (*uḻakku*) of ghee by the nārāya-uḷakku of the deity

(Lines 4-5) Six *kāśu* (were) given to Chāṇi Eṭṭi, a tenant of this temple (doing) free labour (*veṭṭi*). I, Chāṇi Eṭṭi, having received six *kāśu*, will measure daily one-eighth (*āḷākku*) of ghee

(Lines 5-6) We, in charge of the inner precincts doing service in this temple will stand surety (*puṇai*) for measuring (*iṟai*) and lighting (the lamp) by making over the ghee in case of failure.

74. Peruṅguḷam Inscription (III) of Rājasimha

Provenance : Peruṅguḷam, Srivaikuntam Taluk, Tirunelveli District, Tiruvaḷudīśvara temple, north wall
Reference : *SII*, XIV, 59
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 9 : *c.* 922 A.D.

Text

1 *Svasti Śrī* Kōch-Chaḍaiyamāṟarkku . . .iraṇḍu idaṇ-edir oṇbadu ivv-āṇḍu Tiruvaḷudi-va-
2 ḷa-nāṭṭup-Peruṅguḷattut-Tiruvaḷudi- ईश्वर ttu जटामkuṭap perumāḷukku Veṇbu-nā-
3 ṭṭu Nālkūr Kuḍiyaṇ Atulaguṇatteṇ eṉ tāy Chuvaraṇ-Āchchiyaich=chārtti ivv-āṇḍu
4 धनु nāyiṟu mudal-āga chandirādित्य vall=erivad-āga vaitta tirunondāviḷakku oṉṟu [1*] oṉṟiṉ-
5 kku ittaḷi aganāḷigaiyār vaḷi aḍutta chāva-mūvāp-pēr-āḍu aimbadu [1*] aimbaduṅ-koṇ-
6 ḍu it-tevar nārāya-uḷakkāl niśadam=uḷakku ney-aṭṭi iv-viḷakku muṭṭāmal=erippōmāyiṇō-
7 m it-taḷip-paṇi cheyyum aganāḷigaiyōm

Translation

(Line 1) Hail ! Prosperity ! In this ninth year opposite to the second year of king Chaḍaiya- Māṟar

(Lines 1-4) I, Kuḍiyaṇ Atulaguṇam of Nālkūr in Veṇbu-nāḍu (have) endowed one perpetual lamp

for burning, till the sun and the moon last, from the month of Dhanus in this year for the merit of my mother Chuvaraṇ Āchchi to (the deity) Jaṭāmakuṭap-perumāḷ of (the temple called) Tiruvaḷudīśvaram at Perunguḷam in Tiruvaḷudivaḷanāḍu

(Lines 4-7) Fifty sheep (were) made over through the persons in charge of the inner precincts (*aganāḷigaiyār*) of this temple. We the *aganāḷigaiyār* working in this temple will light this lamp daily unfailingly with one-fourth (*uḷakku*) of ghee measured by Nārāya-uḷakku of the deity

75. Āttūr Inscription of Rājasimha

Provenance : Āttūr, Tiruchchendur Taluk, Tirunelveli District, Sōmanāthēśvara temple, Perumāḷ shrine, door-jamb.

Reference : *SII*, XIV, 61

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 2 +. (11 ?) : *c.* 922 A.D.

Text

1 *Svasti Śrī* [1*] Kōch-
2 Chaḍaiya-Maṛaṛk-
3 ku yāṇḍu [1] i-
4 daṇṇ=edir. i-
5 vv-āṇḍu Kuḍa-
6 nāṭṭu ब्रह्म
7 dēyam Chaḍaṅ-
8 gavi-Kuṛich-
9 chi vaḍakkil
10 tirukkōyil
11 Tirunārāyaṇa
12 viṇṇagar tē-
13 varkku Aḷaṛ-
14 ṛu-nāṭṭuk-Kuḷa
15 ttūr Vikkiramakā-
16 muka-Pallavarai-
17 yaṇṇ=āṇa Tēva-
18 ñchōlaiy-eṇ i-
19 ch-Chaḍaṅgavi-Kuṛi-
20 chchich-chavaiyār
21 pakkal nāṇ mudu
22 nilam vilai koṇḍu
23 vaśakkiṇa cheyi-
24 t-tēvar cheykaḷu. .
25 ..Tirumāliru-
26 ñchōlai (damaged)

Translation

(Lines 1-5) Hail ! Prosperity ! In the (regnal) year [9?] opposite to the second, of king Chaḍaiya-Māṛaṇ

(Lines 13-18) I, Vikkiramkāmukap-pallavaraiyaṇ *alias* Tēvaṇ-Chōlai of Kuḷattūr in Aḷarru-nāḍu

(Lines-19-23) (gave) this field the barren land (mudu) . . . . nilai. . after bringing under cultivation after purchase from the (members) of the *Chavai* (*Sabhai*) of Chaḍaṅgavi-Kuṛichchi

(Lines 6-13) to the lord of Tirunārāyaṇa-viṇṇagar, the sacred temple north of Chaḍaṅgavi-kuṛichchi, a brāhmaṇa village (*brahmadēya*) on Kuḍa-nāḍu

(Lines 23-26) in the (midst) of the fields . . . . Tirumāliruñchōlai . . . . .

76. Peruṅguḷam Inscription (IV) of Rājasimha

Provenance : Peruṅguḷam, Srivaikuntam Taluk, Tirunelveli District. Tiruvaḷudiśvara temple, north wall.

Reference : *SII*, XIV, 62

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 2 + 10 = 12 : C. 922-23 A.D.

Text

1 स्वस्तिश्री Kōch-Chaḍaiya-Māṛarkku yāṇḍu iraṇḍu idaṇ=ēdir pa-
2 ttu ivv-āṇḍu Tiruvaḷudiश्वra-ttu Āḷvārkku Veṇ-
3 bu-ṇāṭṭu Nālkūr Kuḍiyaṇ Atulaguṇatt-eṇ em-appaṇ
4 Māṛaṇ Kuḍiyaṇai chātti iṭṭa em-appaṇ chekaṇḍigai oṇṛu ni-
5 ṛai eḻupadu

Translation

(Lines 1-2) Hail ! Prosperity ! Year ten opposite to the year two of King Chaḍaiya-Māṟar

(Lines 2-5) In this year I, Kuḍiyaṇ Atulaguṇam of Nālkūr in Veṇbu-nāḍu (have) endowed one gong for the merit of our father Māṟaṇ-Kuḍiyaṇ. (Its) weight (is) seventy (palam).

77. Śuchīndram Inscription (I) of Rājasimha

Provenance : Śuchīndram, Kanyakumari District Sthāṇunātha temple, rock near the Kailāsa shrine.
Reference : *TAS*, IV, pp. 122-3 and plate
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 10 = 12 = 923 A.D.

Text

1 *Svasti Śrī* Kōch-Chaḍaiya-Māṟarku yā-
2 ṇḍu iraṇḍu idaṇ=edir pattu ivv-ā
3 ṇḍu Makara nāyiṟṟu irubadān=tiye-
4 di nāḷ Nāñji-nāṭṭu Tiruch-Chivīn-
5 dirattu Emberumāṇukku Puṟattā-
6 ya-nāṭṭ-Iḷakkanduṟai aṟukai vaṇiya
7 ṇ Kaṇṇi Paḷañji vaichcha tiruno[n*]dā-
8 viḷakk=oṉṟu chandirādichchaval niśadam=uḷakku ne-
9 y-erivad=āga mūṉṟu niyāyam piḷaiyādaṇa chā-
10 vā-mūvā per-āḍu aimbadu Ivv-āḍu aimba-
11 dum emberumān *Śrī*kāriyam-ārāykiṉṟa
12 Mūla-paraḍai *sabhaiy*ārkkuk-kāṭṭik-kuḍut-
13 teṇ aṟukai[vaṇiyaṇ] Kaṇṇi Paḷañjiyeṇ

Translation

(Lines 1-4) Hail ! Prosperity ! The year ten opposite to the second regnal year of King Chaḍaiya-Māṟaṇ—on the twentieth day in the Makara (Jan-Feb) month of this year

(Lines 4-10) For (god) Emberumāṇ at Tiruchchivīndram in Nāñji-nāḍu Kaṇṇaṇ Paḷañji, a cloth merchant of Iḷakkanduṟai in Puṟattāya-nāḍu gave fifty undying and unaging sheep which did not fail the three bodies (?) for lighting a perpetual lamp daily with one-fourth measure of ghee as long as the Moon and the Sun last.

(Lines 10-13) I, Kaṇṇi Paḷañji, a cloth merchant showed and presented these fifty sheep to the committee (*Mūla-parishat*) of the Assembly who look after the sacred affairs of (god) Emberumāṇ

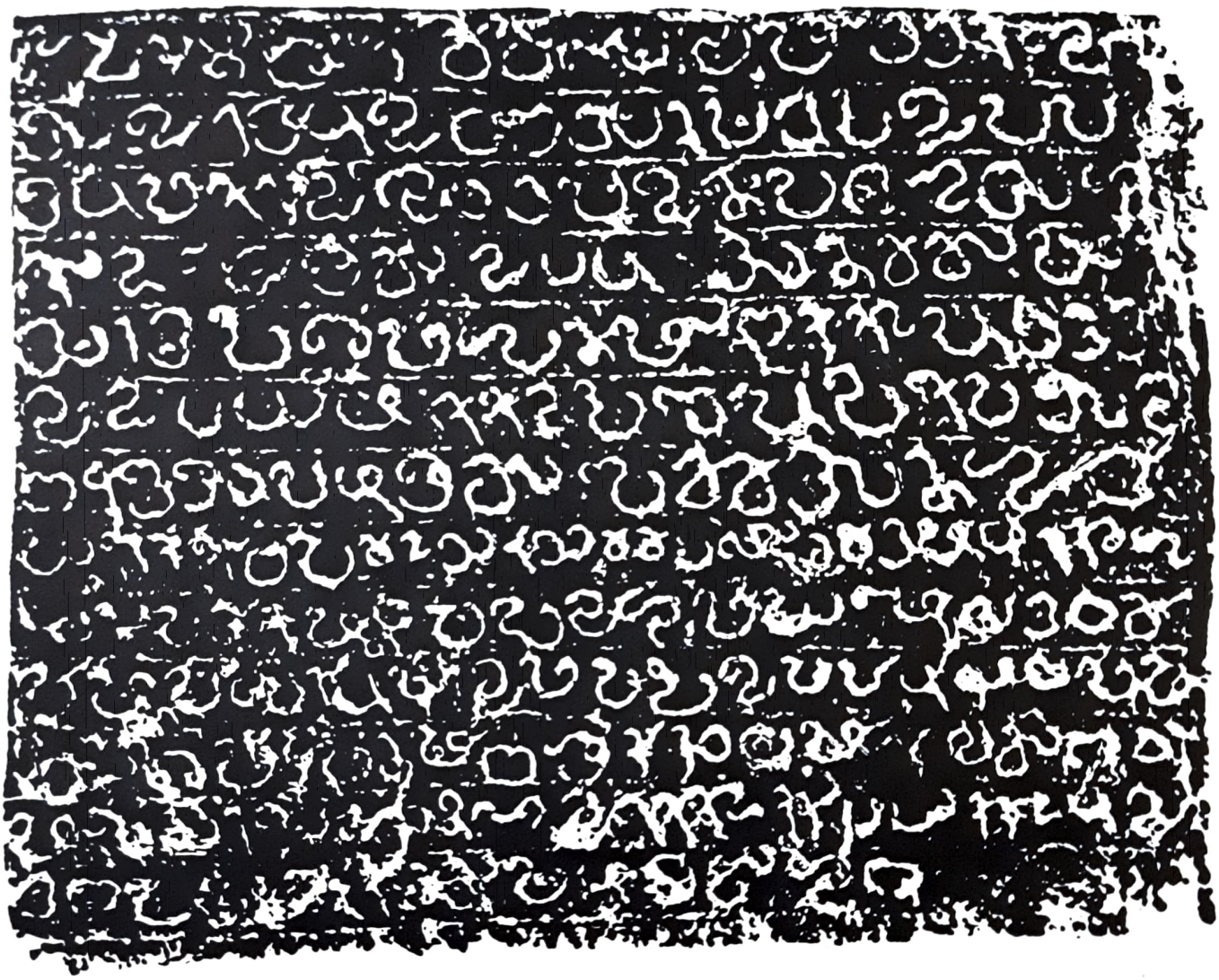
78. Chōḻavandāṉ Inscription of Rājasimha

Provenance : Chōḻavandāṉ, Madurai taluk, Madurai District
Stone set up in the platform of the railway station (now in the Madras Museum)
Reference : *SII*, XIV, 64
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year : 2 + 12 = 14 : C. 924-25 A. D.

Text

1 Kōch-Chaḍaiya-Mā
2 ṟaṟkku yāṇḍu ira-
3 ṇḍu idaṇ edir
4 panniraṇḍu iv-
5 v-āṇḍu Pāgaṇūrk-
6 kūṟṟattup-pi
7 ramadēyam Tirumā-
8 ṇattup-perun-
9 tirukkōyil tēva-
10 rkku ik-kūṟṟattu-
11 p-Perumbākaṇūr-
12 t-Teṉṉavaṇ
13 Aṇukkap-pēra-
14 raiyaṇ=āyiṇa
15 Paṇayaṇ Maṇik-

77. Śuchīndram Inscription (I) of Rājasimha



Śuchīndram Inscription of Sadaiyamaran

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16 kaṇ maṇavāṭṭi Vē-
17 ḷāṇ Paḍāri ti[ru*]no-
18 ndāviḷakku oṇri-
19 ṇukku aganāḷigai-
20 yāṇ Nāraṇaṇ Mādē-
21 vaṇukku aḍutta pa
22 śu irubattañju
23 i nondāviḷakkut-
24 tāṇum pāgam eri-
25 kkak=kaḍavaṇ=āy =
26 p=puṇaippaṭṭa
27 Munnūṟṟuvan
28 Tiruvārūraṇ-e
29 ḷuttu

Translation

(Lines 1-4) The year twelve opposite to the second (i.e. the fourteenth) year of king Chadaiya-Māraṇ. In this year

(Lines 5-10) For the deity in the big sacred temple at Tirumāṇam, a brahmadēyam in Pāgaṇūrkkūṟṟam

(Lines 10-17) Vēḷāṇ Paḍāri (Bhaṭāri), wife of Teṇṇavaṇ-Aṇukkappēr-araiyaṇ of Perumbāgaṇūr in this (Pāgaṇūr) kūṟṟam

(Lines 17-22) (has) given twentyfive cows to Nāraṇaṇ Mādēvaṇ, a servant in the inner precincts (*aga-nāḷigai*) for one sacred perpetual lamp.

(Lines 23-29) This is the signature of Muṇṇūṟṟuvan Tiruvārūraṇ (who) got bound over as security (*puṇai*) partly to light this lamp.

79. Chiṇṇamaṇūr Plates of Rājasimha II

Provenance : Chiṇṇamaṇūr, Periyakulam Taluk, Madurai District, Dug up from the kitchen-site, Vishṇu temple, Chiṇṇamaṇūr, now in the Government Museum, Madras.

Reference : *SII*, III, pp. 441-66 and plate

Language : Sanskrit and Tamil

Script : Grantha and Vaṭṭeḷuttu respectively

Date : Regnal year 2 + 14 = 16 : 926-927 A.D.

Text

Sanskrit Portion

[Metres : Verses 1 and 30 - Upajāti; 2-Vaiśvadēvī; 3, 4, 5, 8 and 31 - Upēndravajrā; 6, 7, 13, 27 and 38 - Pushpitāgrā; 9, 11, 14, 16 and 23 - Śālinī; 12 and 32 - Drutavilambita; 15, 22, 26, 28, 29, 34 and 36 - Anushṭubh; 25, 33 and 35 - Indravajrā; 24 - Mandākrāntā; 10 and 20-Śārdūlavikrīḍita; 21 Sragdharā; and 17, 18, 19 and 37 - Vasantatilakā]

Second plate : Front [1]

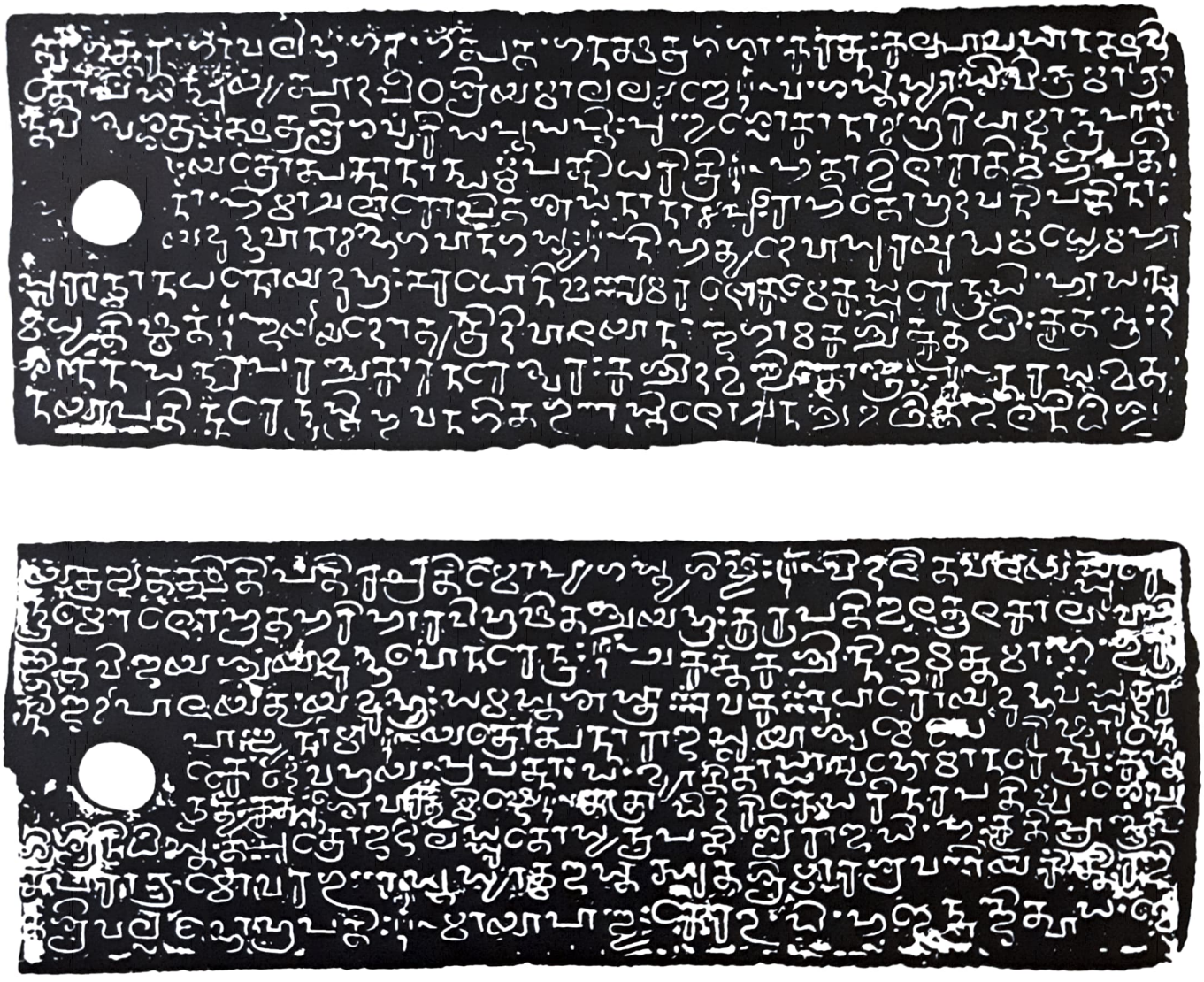
1 त्वंगत्तरंगावलिभंगरंगत्पतंगनक्षत्रशशांकरत्नः कल्पावसानक्षुभि-
2 तोपि सिन्धुर्य्यत्पादपीठश्रियमाललम्बे ।।[1*] वंशस्तस्यासीद्विक्रमाक्रा-
3 न्तविश्वश्शत्रुक्षत्रश्रीशर्व्वरीसप्तसप्तिः पुण्यश्लोकानाम् भूरिधाम्नान्नृपाणा-
4 म् यत्रोत्पन्नानान्धर्म्मपत्नी धरित्री ।।[2*] हताखिलारातिमहीपती-
5 नां हिमाचलारोपितशासनानाम् पुरोहितोभूदवनीपतीनाम्
6 यदुद्भवानाम् भगवानगस्थः [3*] निहत्य देवासुरयुद्धमध्ये महा-
7 सुरान्मानधनो यदुद्यूः अधोनिषण्णामरलोकमेकस्सुरेन्द्रसिंहासन-
8 मध्यतिष्ठत् ।।[4*] जयाय दौत्यन्त्रिदिवालयानाञ्जगाम कश्चित् कृतधीः कृतज्ञः द-
9 शाननन्सन्धिपरञ्चकार नरेश्वरः कश्चिदखण्डिताज्ञः ।। [5*] नरसखत-
10 नयापतिन्नरेन्द्रस्त्रिभुवनगीतगुणस्त्रिलोचनश्च मथितजलनिधिश्च-

Second plate –Back

11 यत्र जातः क्षितिपतिरप्रतिमोप्यगस्त्यशिष्यः ।। [6*] विदलितवलयस्सुरे-
12 न्द्रमौलौ हृतहरिहारविभुषितश्च यद्यूः कुरुपतिवलतूलकालवह्नि-
13 र्जितविजयश्च यदुद्भवो नरेन्द्रः ।।[7*] चकर्त्त कश्चिन्निजमुत्तमांगं गुरु-
14 न्निजं पालयितुं यदुद्यूः समस्तशास्त्राण्र्णवकर्ण्णधारो यदुद्भवस्सुन्दर-
15 पाण्ड्यनामा ।।[8*] यत्रोत्पन्ना राजसूयाश्वमेधैरिष्ट्वाने-
16 कैर्देवभूय प्रपन्नाः संख्यातीतास्सार्व्वभौमा नरेन्द्राः कस्ता-
17 न्मर्त्यः कृत्स्नशो वक्तुमीष्टे ।।[9*] तत्रासीदरिकेसरी नरपतिर्व्वंशे व-
18 शी श्रीनिधिस्तत्पुत्रो जटिलस्सुतोऽस्यनृपतिः श्रीराजसिंहः कृती प्राज्ञः स्फी-

1. First plate is lost.

79. Chiṉṉamaṉūr Plates of Rājasimha II (Lines 1–20)



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19 तपराक्रमो वरगुणस्तस्यात्मजस्तत्सुतः श्रीमारः श्रवणीयकीर्त्तिरजि-

20 तः श्रीवल्लभो भूपतिः ।।[10*] मायापाण्ड्यं केरळं सिंहळेन्द्रञ्जित्वा संख्ये

Third plate – Front

21 पल्लवम् वल्लभञ्च एकच्छत्राम् मेदिनीमेकवीरः प्रारक्षद्यः प्रे-

22 मपात्रम प्रजानाम्।। [11*] नृपकिरीटमणिद्युमणिप्रभाविसरभासितपादस-

23 रोरुहः वरगुणस्य विभोरनुजः कृती नरपतिस्तनयोऽस्य परान्तकः।। [12*]

24 खरगिरिमिभितः करन्द्रियूथं रिपुनृपशोणितशोणिदन्तमाजौ करकलितकृ-

25 पाणमात्रसैन्यस्सरभसमुग्रमुदग्रमग्रहीत्यः ।।[13*] अग्राहारै-

26 रप्रमेयैरनेकैर्देवस्थानैरस्तसंख्यैस्तटाकैः

27 पूर्ण्णम् पुण्यैर्य्यस्स्वयं पुण्यकीर्त्तिश्चक्रे चक्रश्चक्रवर्ती धरा-

28 याः।।[14*] श्रीरिव श्रीनिवासस्य पौलोमीव शतक्रतोः श्रीवानवन्महा-

29 देवी देवी तस्य प्रभोरभूत्।।[15*] तस्याज्ञातः श्रीनिधेस्तस्य देव्याम्

30 पुत्रश्श्त्रुक्षत्रवित्रासनश्रीः प्रज्ञाशौर्य्यस्थैर्य्यधैर्य्याभि-

Third Plate – Back

31 जात्यत्यागाधारः प्रार्थिवो राजसिंहः।।[16*] राजन्वती भवति यम्

32 पतिमेत्य पृत्थी (थ्वी) देवन्दिवाकर निशाकरवंशकेतुम् आर्त्तिम्

33 परामरिकदम्बकमर्त्थिसार्त्थम् पूर्त्तिन्नयन्तमखिला हरितश्च कीर्त्तिम्।। [17*] ना-

34 लम् भवन्ति निखिलार्त्थिजनाभिलाषास्त्यागस्य यस्य रिपवोपि पराक्रमस्य की-

35 र्त्तेस्समस्तभुवनानि समुल्लसन्त्या वाचस्पतेरपि व-

36 चांसि गुणस्तुतीनाम्।।[18*] अर्त्थैरनन्थरहितैरखिलान्द्वि-

37 जेन्द्रानत्यर्त्थमर्त्थरहितैरहिताननर्त्थैः आपूरयन्दशदिशोप्यम-

38 लैर्यशोभिर्य्यो[ऽ]यम् भुनक्ति भुवनम् भरतानुभावः।।[19*] श्रीमान् कौ

39 शिकवंशजश्श्रुतघनः श्री श्रेष्ठिशर्म्मात्मनः श्रेष्ठश्शीलवताम् परान्त-

40 क इति प्रख्यातनामो[ज] ज्वलः तस्यास्ति प्रथितान्वयः पृथुयशाः प्रा-

Fourth plate – Front

41 ज्ञः कृतज्ञः कृती राज्ञः प्राज्यगुणः प्रभूतविनयः प्रेमैकपात्रम् प्रभोः।।[20*]

42 [:] पौत्रस्त्रैये (त्रय्ये)कधाम्नः परहितनिरतो भास्कराख्यस्य योऽभूद्विद्यानद्या-

43 [:] पयोधिर्व्विविधवुधजनप्रार्त्थनापारिजातः पुत्तूराप्तोदयानाम्

44 पुरुतरतपसाञ्जेंकुटिक्कौशिकानां श्रेष्ठस्य श्रेष्ठि-

45 नाम्नश्श्रुतविनयनिधेः श्रीनिधेर्य्यश्च नप्ता।।[21*] आग्निवेश्य

46 कृतं कल्पमनल्पं यस्य पूर्वजाः प्रतिष्ठाम् भूतधारिण्यमनयन्वेद

47 पारगाः।।[22*] मौद्गल्यानां स्यन्दनग्रामजानाम् मुख्यः ख्यातः स्फीतवृत्ताभि-

48 जात्यः श्रीमान्धीमान्कीर्त्तिमानूरशर्म्मा धर्म्माधारो यस्य मातामहोऽभूत्-

49 ।। [23*] विद्यावृत्तं विनयविभवः श्लाधनीवा (या) च लक्ष्मीर्ल्लक्ष्मीभर्त्तुश्चरणकमला-

Fourth plate – Back

50 संगिनी चित्तवृत्तिः नित्योत्तुंगइशुचिरभिजनः शाश्वती कीर्त्तिरुच्चैः

51 प्रज्ञा चेति प्रथितयशसो यस्य वंशव्रतानि।।[24*] वृत्तावदातो वि-

52 नयैकपालम् प्रभुः पिता यस्य पितामहश्रीः प्राज्ञः प्रसन्न(न्न)ः प्रथिताभि-

53 जात्यः श्रीश्रेष्ठिशर्म्मा श्रवणीयकीर्त्तिः।।[25*] पाण्ड्यान्ववायतिलका-

54 त्पुण्यश्लोकात्परान्तकात् वीरनारायणाद्देवाद्वीराद्धीमत्

55 पुरोगमः [26*] वटकळव*li* राष्ट्रतोग्रहारम् महितगुणम् मणियाच्चिना-

56 मधेयम् अलभत मतिमाननूनसारम् विहिततिचैच्चुटर्मंगलाभि

57 धानम्।।[27*] स राजा रञ्जिताशेष भूचक्र श्शक्रविक्रमः पोडशे राज्य-

58 वर्ष स्वे सादितारातिमण्डलः।।[28*] राजसिंहकुळक्की *li* त्युक्ते रा-

Fifth plate – Front

59 ष्ट्रे प्रतिष्ठितम् च*ūla* लाख्योज्वलँग्राममावसन्नमरोपमः।।[29*] अ-

60 नूनलक्ष्मी अ (र) *laṇā* टभाजम् Narcheygaiputtū रभिधानभाजम् कारा-

61 ण्मैमीयाट्टिचयुतं समस्तन्निरस्तपृथ्वीवलयोपसर्ग्गः।। [30*] करे

62 णुसञ्चारविभक्तसीमाचतुष्टयस्तु(यंतु)ष्टिकर (रः) प्रजानाम् सब्रह्मदेय-

63 स्थितिमम्क(म्चु) पूर्व्वन्द्वि (र्घं द्वि) जाय तस्मै सकलं समग्रम्।।[31*] वि-

64 हितमन्दरगौरवमंगलाह्व्यविराजितमग्रह(हा)रं वरं स-

65 मदिशन्स परान्तकशर्म्मणे निरुप (मं) नृपतिर्नयकेतनः ।।[32*] धर्म्मो-

66 पदेष्टा नृपतेरमुष्य मन्त्री कविश्श्रीनिधिरत्रिगोत्रः विज्ञप्तिरस्याहतस-

67 प्ततन्तुस्तुंगाभिजात्यो जटिलोऽजनिष्ट ।। [33*] श्रीमारवर्म्मणस्तस्य भृत्यः

68 क्षत्रशिखामणेः Kūṟṟaṅkōṇ=ā ह्वयोऽस्याभूरा (दा)ज्ञप्ति-रमलान्वयः ।।[34*]

Fifth Plate – Back

69 कीा्वेम्पनाटाभिजनस्य पुत्रो नक्कंकुमानित्यवदातनाम्नः कूरापजत-

70 न्मा सचिवोनृपस्य नाथः करिण्याः कुटिकावलासीत् ।।[35*] नक्ककाटस्स कोन्वे-

71 कान्पटारञ्चोलयाह्वयः इत्येते गणकाश्चात्र करिणीभ्रमणेऽभव-

72 त् (न्) ।।[36*] पातप्रसन्न(न्न)मनसस्सुकृतम्ममेति सोयं समस्त वसुधाधिप-

73 वन्दनीयः बद्धाञ्जळिः प्रतिदिनम् प्रणमत्यशेषानागामि

74 नः क्षितिपतीनभिमानमेरुः ।। [37*] विदितसकलवान्म (ङ्म) य-

75 स्य विष्णोर्विनयनयप्रभवस्य पूर्व्वजो यः अरचयदतुला-

76 मिमाम् प्रशस्तिम् मधुरगुणस्य सखा स वासुदेवः ।।[38*] स्वस्तिश्री

Tamil Portion in verse

upto line 162 set in Āśiriya-viruttam mixed up with *vañji* and *kali* types

77 Tiruvoḍun-telḷ-amirdattoḍuñ=cheṅ-kadir-oḷik *Kaustubha*-ttoḍum, a-

78 ruvi-madak-kaḷir=oṉṟoḍun=tōṉṟi araṇ-avīr-chaḍaimuḍi, vīṟṟirun-

79 da veṇ-tiṅgaḷ-mudal=āga veḷippaṭṭadu, nāṟṟi-śaiōr pugaḻnīradu nā-

Sixth Plate – Front

80 ṇilatti=[ni*]lai-peṟṟadu, *Bhāradvājādi*gaḷāl nēra stūdikkappaṭṭadu, vi-

81 ravalarkk=ariyadu *Mīnadvayaśāsa*nattadu, poruv-aruñchīr-A-

82 gattiyaṇai *purōhi*taṇ=āgap-peṟṟadu, ūḷi-ūḷi-toṟum=uḷḷa-

83 du niṉṟa oruvaṇai uḍaiyadu, Vāḷiyar Pāṇḍiyar tiruk-kulam=i-

84 (ṟ)daṇil vandun-tōṉṟi, vāṇav-ellai-varaitt-āṇḍum malaik-kaḍal ka-

85 ḍaint-amirdukoṇḍun,-nāṇilattōr *visma*-yappaḍa

86 nāṟ-kaḍal-oru-pagal-āḍium, maṟugil(vil)-oḷi-maṇimu-

87 ḍioḍu chaṅga-veḷ-valait-tara(ri)ttum nilav-ul-agam valañ-

88 cheydumn=nigar-il-veṉṟi-amararkkup=pala-muṟaiu[n]-

89 tūduyttum *pākasāsa*naṇ-āram vavviuñ,= chemmaṇip-pūṇoḍu

90 tōṉṟit=teṇ-Tamiḻiṉ karai-kaṇḍum, vem-muṇai vēl-oṉṟu viṭṭum

91 virai-varaviṟ-kaḍal-miṭṭum, Pūḻiyaṇ=eṇap=peyar-eidiyum-pork (ṛk)

92 kuṉṟ-āyiram mī(vī)śium, Pāḻiyampāyali-ṇimirndum pañcha-

93 vaṇ=eṇum peyar niṟium, vaḷa-Madurai-nagar-kaṇḍum maṟṟ-adaṟku madi-

Sixth Plate – Back

94 ḷ-vaguttum uḷa-mikka madi-adaṇāl=oṇ-Ṭamiḻum Vaḍamoḻi-

95 um, paḻud-aṟat=tāṇ-ārāyndu Paṇḍitaril mēn-tōṉṟium, mā-

96 radar malai-kaḷatt-aviyap=Pāradattiṟ=pagaḍ-ōṭṭium, Vijayaṇai

97 *Vasu-śāpa*-nikkium vēnd=aḻiyach=churam-pōkkium, vasai ïl-māk-

98 kayal-puli-chilai-vaḍa-varai-nerṟiyil var-aindun=, taḍam-pūdam-paṇi-ko-

99 ṇḍu taḍāgaṅgaḷ pala-tiruttium, aḍum-pasi-nōy-nād-agaṟṟi

100 am-poṟ- *chitra* m-uyarium Talaiālaṅgāṇattiṟ=ṟaṇṇ okka-

101 m-iru-vēndarai,=kolai-vāḻiṟ=ṟalai-tumittuk= kuṟa[i]t-talaiyiṇ

102 kūtt-oḻittum, *Mahābhāra*tan-Tamiḻp-paḍuttum *Madhurāpuri*ch-cha-

103 ṅgam-vaittum, *Maharāja*rum *sārvabhauma*ru= Mahimandalaṅ-kātt=

104 =iganda piṇ, Villavaṇai Nelvēlium viri-poḻiṟ-ch=

105 Chaṅgaramaṅgaip, Pallavaṇaium= puṟaṅkaṇḍa Parāṅkuśaṇ Pañchavar-tōṇ-

106 ṛalu,=marṟ=avaṛku *pautraṇ*=āyiṇa maṇṇa-
pirāṇ = Irāśasiṅgaṇum, koṟṟa-
107 varka=ḍoḷu-kaḷaṛ-kāṛ-kō *Varaguṇa-mahārājaṇ*um, āṅg=avaṛk=ā-tmajaṇ-ā-
108 gi avaṇi-talam-poṛai tāṅgit=tēṅ-kamaḷ-poḷiṛ-
Kuṇṇūriluṅ= Chi-
109 ṅgaḷattum Viḷiñattum, vāḍāda vāgai-
chūḍik=kōḍāda cheṅgō-ṇaḍā-

Seventh Plate – Front

110 vik,-koṅg-alar-poḷiṛ-Kuḍamūkkiṛ=pōr-kuṛittu
vand= ediṛn-
111 da *Ganga-pallava-chōḷa-Kālinga-Māgadhādi*gaḷ,
kurudip-perum-puṇaṛ-
112 kuḷippak-kūr-veṅ-kaṇai-toḍai-ñegiḷttup=
parudi-āṟṟaloḍu vi-
113 ḷagiṇa Parachakkira-kōlālaṇuṅ,=kurai-kaḷaṛ-
kāl-araiś= iṛaiñjak=ku-
114 valaiya-talan-taṇad=ākkiṇa, varai-
puraiyu=maṇi-neḍun-tōḷ-maṇṇar-kōṇ Var-
agu-
115 ṇavar*mma*ṇum, marṟ=avaṇukk=iḷaiyaṇ-āṇa
Maṇu-charitaṇ vāṭ-chaḍai-
116 yaṇ, poṛ-ṛaḍam-pūṇ-siri-Parāntakaṇ puṇai-
maṇip-poṇ-muḍi
117 chūḍik,-kain-nilan-tōy-karikulamum
*vājivrinda*muṅ-kāl-ā-
118 ḷum, Chennilattil=ṇilañ=chērat=tiṇ-chilai-
vāyk-kaṇaichida-
119 ṛium, *Kharagiri*iṛ=karudādavar vara-kari-
kula-nirai-vāriu-
120 m, nilam pēra nigar kaḍandum-neḍum-
Peṇṇāgaḍam-aḷittum,
121 ālum-pōrp-pari oṇṛāl-agaṇ-Koṅgil=amar-
kaḍandum, *dēvadā-*
122 nam pala cheydum *brahmadeyam* pala tirutt-
iun,= Nāvalan-tīv-aḍi-
123 p-paḍutta nara-patium vāṇ-aḍaindapiṇ,
Vāṇavaṇ-*mahādēvi* eṇ-
124 ṇu=malar-maḍandai muṇ-payanda, Mīṇavar-
kōṇ-Irāsasingaṇ Vikaṭa-
125 vāṭavaṇ=avaṇēy, ahipati-āyiran-
talaiyāl=arid=āgap=poṛukki-

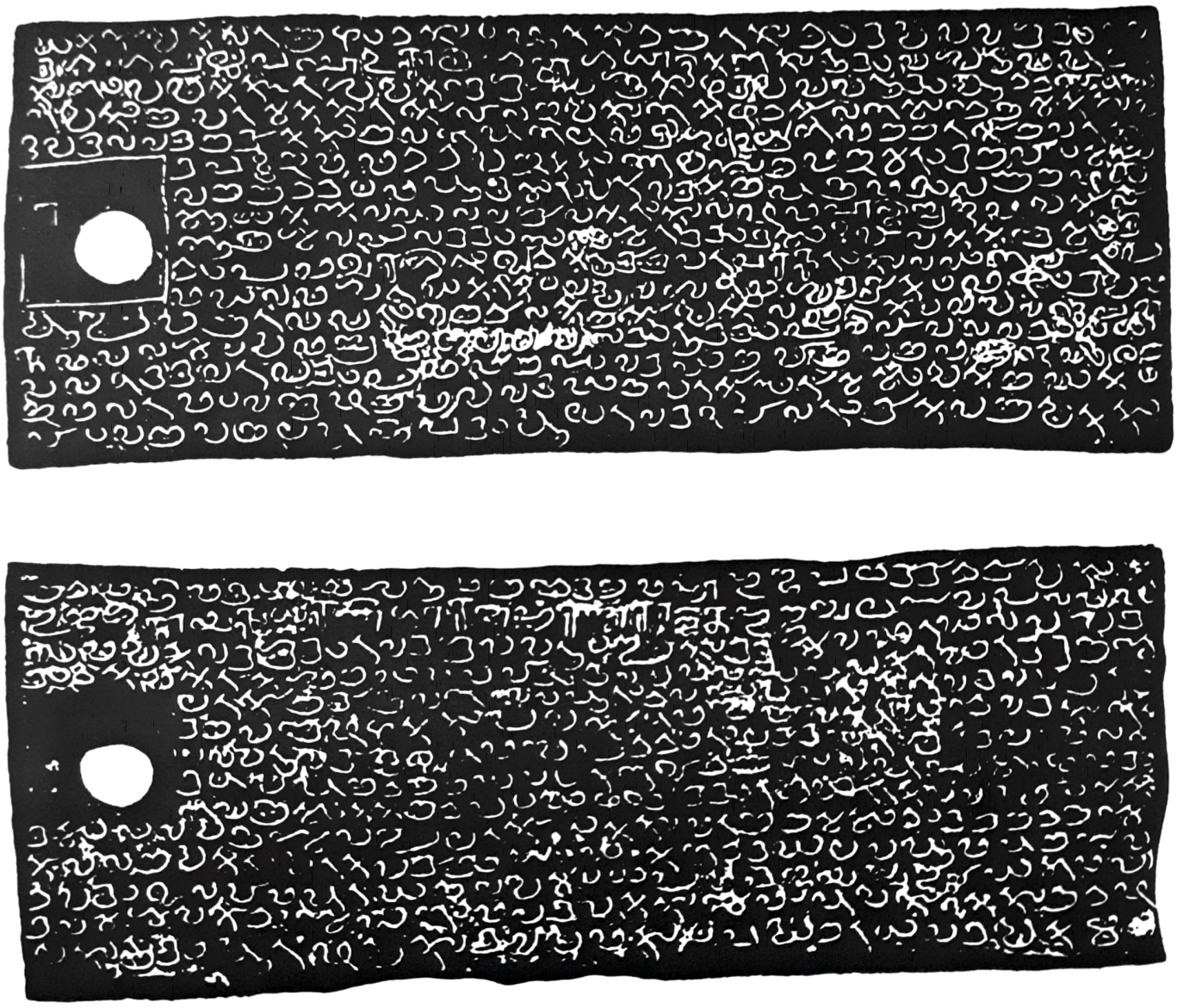
Seventh Plate – Back

126 ṇṛa, mahi maṇḍalap-perum-poṛai taṇ
*mahābhujaba*lattāṛ = ṛāṅgi,
127 *bhujaganāyaka dharaṇidhāraṇa haraṇa rājita* ṇ=āy,
Ulappi-
128 limaṅgalatt=ediṛnda tevvar-uḍal-ugutta
chennīr, nilap-peṇ-
129 ṇiṛk=aṅgarāgam=eṇa nīvap-pāṇi tandum,
maḍaip-pagar nīrt-Tañjai-
130 yar-kōṇ-tāṇai-varai Naippūriṛ,=paḍaip-
parichāran-tandu-pōgat=
131 taṇ-paṇai-muḷakkiuṅ,=Koḍumbai-mā-nāgar
niṛainda kurai-ka-
132 ḍalp-perun-tāṇai, iḍumbaiurṟ-ir-
iyat=taṇ=Iraṇōdaya-mēl ko-
133 ṇḍum, puṇaṛ-Poṇṇi-vaḍa-karaiiṛ-poḷil-puḍai-
chūḷ-madi-
134 l-vañjik,-kaṇaṛ=paḍa viḷitt=ediṛnda vīrar
kavandamāḍak-ka-
135 ṇ chivanduñ,=chēval-uyar-koḍik-Kumaraṇ-
eṇach = chīṛit=teṇ ṛañjai-
136 kāvalaṇadu kari-turaga-padāti *saṅgham*-
kaḷatt=aviyap, = pūm-puṇal=Ṇāva-
137 ṛpadiïl=avām puravi-palaṅ-kāṭṭium,
vijayadhvajam viśumb-a-
138 ṇavach=cheṅgō[ṛ*]ṛiśai-viśumb-aṇavak,=k
uśai-māvuṅ-kolaik-kuṇṛamu-
139 ṅ=kurudi-āramuṅ-Kuṇandum, kula-var-
ddhaṇar-aḍi-vaṇaṅga *Ma-*

Eighth Plate – Front

140 *hēndra-bhōga*m-aṇu*bhavi*tta, *Vikaṭavaṭavaṃ*
*Śrīkanta*n *Mināṅkitaśaile-*
141 ndiraṇ, *Rājaśikhā*maṇi-teṇṇaṇ rājita
*guṇagaṇa*neṅ-kōṇ, e-
142 ṇṇ-iṛanda *brahmadeya*mum eṇṇ-iṛanda
dēvadānamum, eṇṇ-iṛanda pa-
143 ḷḷichchandamum et-tiśaium=iṇid-iyaṛṛi,
urāmbil=ō-
144 di oḷi-kaḍal-pōl=oruṅgu=muṇṇan=tāṇ-
amaitta vaḷi,-Rā-
145 śasiṅgap-peruṅguḷak-kīḷch=chūḷal-nagar-i
runda-
146 ruḷi, *rājyavarsham* iraṇḍāvadaṇ=edir
padiṇāṇg-ā-
147 m yāṇḍil, māk-Koḷuvūrk-kūṛṛattu varu-puṇal-
miy
148 Kuṇḍāṛṛup,-Puttūr=eṇap=peyar-eidiya
kottār-poḷiṛ-*grā*

79. Chiṉṉamaṉūr Plates of Rājasimha II (Lines 110–139)



Grants from Sinnamanur

Archaeological Survey of India, Mysore

149 mattiṛ,=Komara- *Kauśika-gōtra* ttil=*Āgnivēśya-kalpa* ttil,-Ombāḷva-

150 varil mikkōṇ-uyar-taru-perum-pugaḷch-Chetṭi,-kula-madalai-ku-

151 valaiya *sura*n-nala-migu *Bhāskara-nandana*n,=Teṇṇavar-kōṇ *Śrī* Parāntaka-

152 n *Śrī-Vīra* nāraṇaṇ-aruḷāl, Vaḍa-Kaḷavaḷi-nāṭṭiṇ kaṭ=Ṭiśaich-chuḍa-

153 rmaṅgalam=eṇṇum,=iḍaṇ-uḍaiya *brahmadēya*m= ēka *bhōga* m=āp=pe-

154 rṛōn, *Padmāśana-sadṛiśa* ṇ-āyiṇa palar-pugaḷ *Bhāska* raṇ-che-

155 ṭṭi-taṇ-mā-magaṇ *sādhu-mārgga*n *satva-mitra*n *sad-guṇālaya*n, paḍai-

156 k-kamala-vaṇach-Cheṅguḍik-k-*Kauśika*n, Parāntakaṇ=ṛaṇakk = *anugraha-*

157 *bhuddhi*yaṇ=āgi, muṇṇ-uraitta araiśar-pirāṇ an-taṇ-puṇal-Aḷa-ṇāṭ-

158 ṭil, Naṛ-cheygai-Puttūr=adaṇai Mandara-*gaurava*maṅga-

159 lam=eṇṛu,taṇ-peyar-iṭṭuk-kārāṇmai-mīyāṭchi uḷ-

160 ḷ=aḍaṅgak=kaṇḍ=aruḷi, ēka-*bhōga-brahmadēya*m=āga naṇgu

161 koḍutt-aruḷiṇaṇ, māgan-tōy-kuḍai-maṇṇavaṇ *Śrī*

162 *Rājasimhavarmman* Chōḷa-nāṭṭup=Pullamaṅgalattu Chaḍaiya-

163 pirāṇ *Bhaṭṭas-Sōmayāśi* viṇṇappañ-cheya Kaḷavaḷi-nāṭṭu-Vēmbaṛṛūrk-Kūṛṛañ-Kōṇ-ā-

164 ṇai-āḷ=āgavum kīḻ-Vēmba-ni(nā)ṭṭu Kūrak-Kumāṇai kuḍi-kāval nāyakaṇ=āgavum Tiruk-

165 Kāṇappērk-kūṛṛattuch=Chiṛuchevvūr Nakkaṅ-Kāḍaṇum Miḷalaik-kū-

166 ṛṛattu Naḍuviṛ-kūṛṛiṛ Ruñjalūrp Paḍāraṅ Chōḷaium Kaḷāṭṭi-

167 rukkaip=Peruṅkākkūrk-Kōṇ Veḷāṇuṅ kaṇakkar=āgavum Aḷaṇā-

168 ṭṭu ṇāṭṭār niṇṛ=ellai kāṭṭap-piḍi-chūḻnda peru-nāṇg-ellai kīḻ-ę-

169 Ilai Churuḷi-āṛṛukku mēkku (ṛku)n=teṇṇ-ellai Kaṛ-kuḷattil[1]

1. Incomplete

Translation

Sanskrit portion

(Verse 1) The ocean, in whose rows of bounding disturbed waves, as in a dancing hall, are (seen) like gems, the sun, the stars and the moon, even when agitated at the end of the Kalpa, bore the form of his foot-stool.

(Verse 2) (Victorious) was the family of him whose prowess had filled the earth and was a sun (in destroying the night (vis.) the great heroism of its enemies. The kings of great glory and merited fame born in this (family), held the earth as their legally married wife.

(Verse 3) Of the kings born in this (family) who had destroyed all enemy kings and had their edicts established on the snowy mountain, the priest was the venerable Agastya.

(Verse 4) One (of the kings) born here, whose wealth was his honour, and who had killed the powerful demons in a battle between the gods and the demons, sat alone on the throne of the Lord of the gods (*i.e.*, Indra) in heaven brought down (to earth).

(Verse 5) Another wise king of right conduct, was an ambassador to secure victory for the gods; and (still) another of unopposed commands, caused the Ten-headed giant (*i.e.*, Rāvaṇa) to sue for peace.

(Verse 6) (Again), in that family was born a king who was the husband of (Gaṅgā) the daughter of the friend of Nara (Arjuna) (*i.e.* , Vishṇu), who (like Śiva) had three eyes (*trilōchana*) whose virtue was praised by the three worlds, a matchless king who stirred the ocean and was a pupil of Agastya.

(Verse 7) (Another) born in that (family) was adorned with the necklace of Hari (*i.e.*, Indra) (which he had) captured (from him) after breaking (his) wristlet on the head of the Lord of gods *i.e.*, Indra); still (another) king born in that (family) conquered Vijaya (*i.e.*, Arjuna) and was the conflagration of the end of time to the cotton (namely) the army of the lord of the Kurus.

(Verse 8) Another (king) born in that (family) cut off his own head in order to save his master; and (a king) named Sundara Pāṇḍya born in this (family) was a helmsman in the ocean of all Śāstras.

(Verse 9) Countless number of emperors and kings born in this race attained godhood having performed numberless Rājasūya and Aśvamēdha sacrifices. Which mortal could describe them thoroughly?

(Verse 10) In that family was born king Arikēsarī, the home of glory, who had controlled his passions. His son (was) Jaṭila. His son (was) the glorious (and) virtuous king Rājasiṁha. His son (was) the wise Varaguṇa of great prowess. His son (was) king Śrī-Māra whose fame was delightful to hear and who was the invincible lord of wealth (Śrīvallabha).

(Verse 11) He (*i.e.* Śrī-Māra) the matchless hero, the beloved of his subjects, having conquered in battle Māyā-Pāṇḍya, the Kēraḷa, the king of Siṁhaḷa, the Pallava and the Vallabha, protected the earth under (his) one umbrella.

(Verse 12) His son, the younger brother of King Varaguṇa, was the virtuous king Parāntaka, whose lotus-feet were brightened by the spreading lustre of the sun-like gems in the crowns of (prostrating) kings.

(Verse 13) He quickly captured in a battle near Kharagiri the powerful (king) Ugra who possessed a herd of strong elephants whose tusks were red with the blood of enemy kings with an army (which was) the only sword (held) in hand.

(Verse 14) This emperor, himself of meritorious fame, caused the circle of the earth to be filled with holy boundless Brāhmaṇa settlements, numerous temples and countless tanks.

(Verse 15) The wife of that king was the glorious Vānavan-mahādēvī, as Śrī (was) of Śrīnivāsa (*i.e.*, Vishṇu) and as Paulōmī (Śachī) (was) of Śatakratu (Indra).

(Verse 16) Of this queen was born to him, who was the abode of prosperity, the son, king Rājasimha who was the repository of intelligence, valour, stability, courage, nobility and liberality and who successfully scared away the heroism of (his) enemies.

(Verse 17) Having obtained him, the banner of (both) the (Solar and the lunar) races, who caused the utmost grief to the host of enemy kings, satisfaction to the crowds of supplicants and fame (to reach) all directions, the earth (now) became (truly) possessed of a king.

(Verse 18) The requests of all supplicants are not enough for (*i.e.*, to satisfy) his liberality; nor the enemies for his prowess; nor all the words for (his) lustrous fame; nor (again) the words of the Master of Words (*i.e.*, Bṛihaspati) for praising (his) virtues.

(Verse 19) Dignified as Bharata, he rules the earth filling all Brāhmaṇas with endless wealth, the enemies with ruin which fully deprives (them) of (their) wealth and the ten quarters with faultless fame.

(Verse 20) A great favourite of this lord, the king, was the glorious son of the illustrious Śrēshṭhiśarman, who was famous by the well-known name Parāntaka, who was born in the Kauśika lineage, was possessed of wealth which was learning, who was the best of the upright and of famous descent, who was widely known, wise, dutiful and virtuous, of excellent character and highly modest.

(Verse 21) This (Parāntaka) who was ever devoted for the good of others, who was the ocean (into which emptied itself) the river of learning and who was the Pārijāta (celestial) tree (in fulfilling) the desires of all classes of wise men, was the grandson of him who was named Bhāskara, the sole repository of the Trayī (Vēdas), and the great-grandson of him named Śrēshṭhin who was the purest of the Cheṅkuṭi-Kauśikas of great religious austerity born in Puttūr, a mine of knowledge and modesty and the home of prosperity.

(Verse 22) His ancestors who had reached the (other) end of Vēdic (learning) established on this earth the extensive (medical?) work called *Kalpa* written by Āgnivēśya

(Verse 23) His maternal grandfather was the famous Ūraśarman, the chief of the residents of Syandanagrāma, of the Maudgalya (lineage), who was of high birth and noble character, illustrious, intelligent, famous and a prop of virtue.

(Verse 24) Knowledge, noble conduct, wealth, modesty, praiseworthy riches, a conscience ever attached to the lotus-feet of the lord of Lakshmī (Vishṇu), a descent ever high and pure, permanent fame and superior intelligance — these were the rule of avowed conduct in the family of him (*i.e.*, Ūrasarman) whose fame was widely known.

(Verses 25-27) His (*i.e.*, Parāntaka's) father, the wise and illustrious Śrēshṭhiśarman, whose conduct was pure, who was as powerful and glorious as Pitāmaha (Brahmā) who was the one resort of modesty, intelligent, good and of noble descent whose fame was pleasant to hear and who was the leader of the wise, received from the heroic (king) Parāntaka, lord Vīranārāyaṇa of meritorious fame and an ornament of the Pāṇḍya race, the Brāhmaṇa village (*agrahāra*) named Maṇiyāchchi of unfailing fertility, in Vaṭa-Kaḷavaḷi-rāshṭra re-naming (it) Tiśaichchuḍarmaṅgala.

(Verses 28-32) The same god-like king of unfailing prosperity, who pleased the whole circle of the earth and satisfied (his) subjects, who destroyed the host of enemies, who was the banner of polity, whose prowess was (equal to) that of Śakra (*i.e.*, Indra) and who removed the troubles (of the people) on the circle of the earth, in the 16th year of his reign, while camping in the famous village named Chūḷal situated in the territorial division *(rāshṭra)* called Rājasimha-kuḷakkīḻ, gave with libations of water, to the Brāhmaṇa Parāntakaśarman, the whole of the matchless and excellent village Naṟcheygai-Puttūr situated in Aḷanāḍu which was famous with its (second) name Mandaragauravamaṅgalam with a brahmadēya status with cultivation and proprietory rights and with (its) four boundaries marked off by circumambulation of a female elephant.

(Verse 33) The petitioner *(vijñapti)* of this (grant) was the minister Jaṭila of respectable descent and a storehouse of prosperity who was the councillor of the king and a poet of Atri *gōtra* and who had performed (Vēdic) sacrifices

(Verse 34) The *ājñapti* of this (grant) was the servant of that crest-jewel of warriors, the illustrious Māravarmā, who was descended of a pure family and was called Kūṟṟaṅgōṉ.

(Verse 35) A minister of the king, born at (the village of) Kūra, the son of a nobleman of Kīḻ-Vēmba-nāḍu and known by the famous name Nakkaṅkumāṉ, was the master of the female elephant and the warden *(kuḍikāval)*.

(Verse 36) Also Nakkaṅ-Kāḍa, Kōn-Vēḷān and he, called Paṭārañ-Chōla — these (three) accountants were appointed to supervise the circumambulation of the female elephant.

(Verse 37) Worshipped by all rulers, this (king) Abhimāna-mēru prostrates (himself) every day before all future kings with palms folded (over his head) (and saying) "Oh! pure-minded kings ! Protect (this) my gift!"

(Verse 38) Vāsudēva, the friend of Madhuraguṇa and the elder brother of Vishṇu who had studied the whole (science of) literature and was the birth place of modesty and intelligence, composed this matchless *praśasti*.

Tamil portion

(Lines 76-83) Hail ! Prosperity ! May the prosperous family of the Pāṇḍyas live long — (the family) which came forth commencing with the white Moon enthroned on the brilliant plaited hair of Hara (*i.e.*, Śiva), and born (from the milk ocean) along with (the goddess of) prosperity, the pure ambrosia, the Kaustubha (gem) of lustre like that of the Sun's and that single elephant (the Airāvata) of flowing rut; a fit object of praise for the people of the four quarters which was permanent in the four-fold earth; which was justly extolled by Bhāradvāja and other (sages), which was beyond the reach of enemies; whose commands bore (the seal of) the double fish; which had for its family priest (the sage) Agastya of unequalled glory; which has been in existence through aeons and which counts (among its members) the one ever-lasting Being.

(Lines 83-104) After many great kings and emperors born in this (family) who ruled right up to the boundaries of the heavens (such as) he who churned the billowy ocean and obtained nectar; he who bathed in a single day in the four oceans causing admiration to the people of the four (divisions of) the earth, who with a crown (bedecked) with gems of faultless lustre, wore (also) an anklet of white conch; he who went round the globe of the earth; he who sent ambassadors on several occasions to the gods of matchless victory; he who carried away the garland of Pākaśāsana (*i.e.*, Indra); he who, appearing with ornaments of valuable gems, mastered the Tamiḻ (language) of the south; he who by throwing a sharp-edged javelin caused the quick return of the sea; acquired the name Pūḻiyaṉ; who gave away thousands (of gifts) on the golden hill (Mēru); he who stood firmly in the field (of battle) at Pāḻi and obtained the name Pañchavaṉ; he who founded the prosperous city of Madurai and built (a surrounding) wall for it; he who with the supreme intelligence of his mind, was profoundly versed in the beautiful Tamiḻ and Sanskrit and became the foremost among scholars; he who led the elephants in the Bhārata (war) so as to make the great charioteers fall like mountains in the battle; he who relieved Vijaya (Arjuna) from the curse of Vasu; he who drove (his enemies) to the forest so that they might be scorched up and destroyed (there) and had the blame-less (royal emblems) of the big fish, the tiger and the bow engraved on the top of the Northern Mountain (*i.e.*, the Himālayas); he who, securing the services of huge giants, restored many tanks and relieved the country from disease and pinching hunger; he who with a dreadful sword cut off the heads of two related kings that advanced against him in the bat-

tles at Chitramuyari (?) and Talaiyālaṅgāṇam and stopped the dance of their (two) headless trunks and he who had the Mahābhārata translated into Tamiḷ and had established the "Śaṅgam" in the town of Madhura; had ruled the circle of the earth and had passed sway.

(Lines 104-113) Then (came) Parānkuśa, the king of the Pañchavas (*i.e.*, Pāṇḍyas) who saw the back of the Chēra king (Villavaṇ) at Nelvēli and that of the Pallava (king) at Śaṅkaramaṅgai of extensive pleasure gardens. His grandson (was) Rājasiṁha, the lord of kings. (Next came) king Varaguṇa-Mahārāja whose feet (wearing) anklets were worshipped by monarchs. His son was Parachakrak - ōlāhala, who bore the burden of the earth, who wore (a victorious garland of) never-fading vāgai (flowers) at Kuṇṇūr, (surrounded by) gardens of delightful fragrance, at Śiṅgaḷam (Simhaḷa) and at Viḷiñam; who firmly wielded his sceptre and who shining with the prowess of the Sun and shooting from (his) bow-string sharp and deadly arrows on Gaṅga, Pallava, Chōḷa, Kāliṅga, Māgadha and other (kings) that came to give battle and opposed (him) at Kudamūkkil of fragrant and blooming flower-gardens and made them bathe in a big river of blood.

(Lines 113-115) (Next came) Varaguṇavarman, the lord of Kings, whose feet were worshipped by kings (wearing) jiggling anklets on their legs, and who by (his) beautiful long arms resembling hills, made the earth his own.

(Lines 115-123) His younger brother, the glorious warrior Parātakan Chaḍaiyaṇ, the king whose conduct (followed the rules prescribed by) Manu, who wore many golden ornaments, who put on a golden crown decorated with gems; who showered arrows from (his) powerful bow so that the elephant troops whose (long) trunks touched the earth, the horse battalions and the infantry (of the enemies) fell on the earth at (the battle of) Cheṇṇilam; who captured at Kharagiri crowds of files of powerful elephants of enemy (kings) and marched across making the earth shudder; who had destroyed the extensive Peṇṇāgaḍam, who with the help of a single powerful prancing horse, won battles in the extensive Kongu (country) who performed many (gifts) of lands as *dēvadāna* and restored many brahmadēya (grants) and who subdued Nāvaltīvu (Jambudvīpa), having also gone to heaven.

(Lines 123-143) The first son of the goddess of the (lotus) flower (*i.e.*, Lakshmī) called Vānavaṇmahādēvi, was the king of the Mīṇavar, (i.e., the Pāṇḍyas) Rājasiṁha, the submarine fire to the ocean of enemies (Vikaṭavāṭavaṇ), who having himself borne (easily) by the strength of his broad shoulders, the great burden of the circle of the earth which the lord of serpents (*i.e.*, Śēsha) bears with much difficulty by his thousand heads, became distinguished as "the strong-armed that relieved the serpent Lord of (the pain of) carrying the earth"; who at Ulappilimaṅgalam pierced the bodies of the enemies that attacked (him), and gave (their) blood, the superior (position) of becoming the scented cosmetics of the goddess Earth, who sounded the drum when the king of the Tañjai (country) (full of) water flowing from sluices, ran away surrendering his arms and followers, at Naippūr which was filled with mountain-like battalions; who from his mount Raṇōdaya at the big city of Koḍumbai made the assembled (enemy's) forces, vast like the roaring ocean, disperse suffering affliction; whose looks caused (the town of) Vañji with walls surrounded on all sides by flower-gardens (and situated) on the northern bank of the Kāvēri (Poṇṇi) abounding in water to be consigned to flames, and whose eyes which became red (with anger) made to dance the headless bodies of the heroes that opposed him; who like Kumāra (Skanda) of the high cockflag, swelled with rage and displayed the strength of (his) galloping steeds by destroying in the battle at the beautiful and well watered town of Nāval the crowds of elephants, horses and foot-men of the lord of the southern Tañjai (country). (His) victorious flag reaching the sky, his sceptre wielded (right) upto the ends of quarters, acquiring the bridled horse, the chief mountain and the blood-red garland, was enjoying the pleasure of Mahēndra with his prosperous sons worshipping at his feet, the king Vikaṭavāṭava, the lord of prosperity, who marked the chief of mountains with his fish emblem, the crest-jewel of kings, this lord of the south (Teṇṇaṇ), of many brilliant virtues having founded with pleasure in every direction numberless *brahmadēyas*, numberless *dēvadānas*, and numberless endowments for Jaina monasteries (*paḷḷichchandam*).

(Lines 144-154) Being pleased to stay in the town of Chūḷal under the division called Rājaśingapperuṅguḷakil, abounding in wreath of water-lilies and resembling the noisy ocean which was formerly founded by himself — in the 14th year

opposite the 2nd year of his reign, the Brāhmaṇa Bhāskaran-Cheṭṭi who was like the lotus-born (Brahmā) and was praised by all, called also Bhāskara-Nandanan, the chief of the noble and illustrious family of the Cheṭṭis, the foremost of Ombāḷvas of the Āgnivēśya-kalpa and the Komara-Kauśika-gōtra (living) in the village called Puttūr with gardens full of flower bunches in the watery Western-Kuṇḍāṟu division under the big (district of) Koḷuvūr-kūṟṟam, obtained as exclusively enjoyable by himself (*ēkabhōga*) the brahmadēya consisting of the place (called) Tiśaichchuḍar-maṅgalam in Vaḍa-Kaḷavaḷi-nāḍu, by the grace of the Pāṇḍya king the glorious Parāntakaṇ Śrī-Viranāraṇaṇ.

(Lines 155-161) The chief of kings mentioned above, the illustrious Rājasimhavarman, the soveriegn whose umbrella touched the sky, desirous of doing some good to Parāntaka the famous son of Bhāskaran Ćheṭṭi who walked in the path of the virtuous, a Kauśika of Śenguḍi (surrounded by) a forest of lotuses, the friend of the created beings and the home of good qualities, was pleased to kindly confer as *ēkabhōga-brahmadēya* together with cultivating rights (*kārāṇmai*) and proprietory rights (*mīyāṭchi*) (the village) Naṟcheygai-Puttūr in Aḷanāḍu of beautiful streams of cool water which he was pleased to found calling it Mandaragaurava-maṅgalam after his own name.

(Lines 162-167) The petitioner (*viṇṇappam*) was Chaḍaiyapirāṇ Bhaṭṭasōmayājin of Pullamaṅgalam in Chōḷa-nāḍu; the executor (*āṇai-āḷ i.e., ājñapti*) (of the grant) was Kūṟṟaṅgōṇ of Vēmbaṟṟūr in Kaḷavaḷi-nāḍu; the chief warden (Kuḍi-kāval-nāyakan) was Kumān of Kūra in Kīḻ-Vēmba-nāḍu and the accountants were Nakkaṇ-Kāḍaṇ of Chiṟu-Chevūr in Tirukkāṇappēr-kuṟṟam, Paḍārañ-Chōlai of Tuñjalūr in Naḍuviṟ-kūṟṟam (a sub-division) of Miḷalaik-kūṟṟam and Kōṇ-Vēḷāṇ of Peruṅgākkūr (near Kaḷāttirukkai).

(Lines 167-169). The representatives (*nāṭṭār*) of Aḷa-nāḍu being appointed to mark the boundary line, the female elephant was led around and (the following) four big boundaries were thus (marked). The eastern boundary (was) to the west of Churuḷiyāṟu; the southern boundary (was) . . . . . in Karkuḷam.

80. Edirkōṭṭai Inscription of Rājasimha

Provenance : Edirkōṭṭai, Sattur Taluk, Ramanathapuram District. Rock near Chuṇai-Kaṇṭhēśvara temple
Reference : *SII*, XIV, 65
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 14 = 16 : 926–7 A.D.

Text

1 *Śrī* Kōch-Chaḍaiya-Māṟarkku yāṇḍu i-
2 raṇḍu idaṇ-edir padinālu Ve-
3 ṇbaikkuḍi-nāṭṭuk-Kūttaṇkuḍi-
4 p-pāṟ=Chuṇaikkuḍip-paṭārarkku kūlich-
5 chēvakaṇ Māram-Paṭṭaṇ ivvūrp-paḍukā-
6 lp-paṭṭu iṉṟiviḍa i-nāṭṭu Attāṇi-
7 karai . . maiya Māgāṇakkuḍi chēvakaṇ e. m māḍu.
8 māk-kalam=utpaḍa ēṟṟik-kaḷaiñju

Translation

(Lines 1-2) (In the year) fourteen opposite to the year two of king Chaḍaiyaṇ-Māṟan

(Lines 2-6) Māraṇ-Paṭṭan, a paid servant of the Paḍārar (master-deity) of Chuṇaikkuḍi, part of Kūttaṇkuḍi in Veṇbaikkuḍi-nāḍu having died in a conflict in this village.

(Lines 6-8) a servant of (the villlage) Māgāṇakkuḍi in accordance with (the . . . . .) of the dignitaries of the court (*attāṇikar*) . . . . .gave . . . . kaḷainju including[1] . . . . . .

81. Śuchīndram Inscription (II) of Rājasimha

Provenance : Śuchīndram, Kanyakumari District Sthāṇunātha temple, rock near the Kailāsa shrine
Reference : *TAS*, IV, pp. 120-1 and plate
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 14 = 16 : 927 A.D.

1. The record is damaged and incomplete.

Text

1 *Svasti Śrī* Kōch-Chaḍaiya-Māṟarkku yāṇḍu iraṇḍu
2 idaṇ=edir padiṇālu Ivv-āṇḍu Tiruch-chuchīndi-
3 rattu Mādēvarkku tiru[na]ndāviḷakku erivad=āga Śrī Te-
4 ṉ-Kuṇavāy Kuṇṟañ-Chūlapāṇi vaitta viḷakku oṇ-
5 ṟu Idukku niśadi uḷakku ney muṭṭāmal a-
6 ṭṭuvad=āga vaitta chāvā-mūvap-pēr-āḍ=aimbadu I -
7 vai aimbadum paraḍai-*sabhaiy*ārkku=kāṭ-
8 ṭik=kuḍuttāṇ Kuṇṟañ-Chūlapāṇi Paruḍai-sabhai-
9 kku kāṭṭiṇa

Translation

(Lines 1-2) Hail ! Prosperity ! The year fourteen opposite to the second regnal year of King Chaḍaiya-Māṟaṇ - In this year

(Lines 2-5) Kuṇṟaṇ Chūlapāṇi (Śūlapāṇi) of Śrī Teṇ-Kuṇavāy gave one lamp to be lighted as a perpetual lamp for (god) Mādēvar (Mahādēva) at Tiruch-Chuchīndram

(Lines 5-6) (He gave) fifty undying and unaging sheep for measuring one-fourth (*uḷakku*) of ghee daily without failure for this (lamp)

(Lines 7-9) Kuṇṟaṇ Chūlapāṇi showed and presented these fifty sheep to the committee-Assembly.

82. Kuttālam Inscription (III) of Rājasimha

Provenance : Kuttālam, Tenkasi Taluk, Tirunelveli District, Kuttālanātha temple, *prākāra*, east wall
Reference : *SII*, XIV, 66
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 15 = 17 C. 927-28 A.D.

Text

1 . . . . . Chaḍaiya-Māṟarkku Yāṇḍu iraṇḍu idaṇ=edir padi[ṇai*]ñju ivv-āṇḍu Teṇvāra-nāṭṭu Tiruk-Kuṟṟālam āṇa
2 . . . . . .ṭṭōm Pāśupatap-perumakkaḷōm . . . . irundu . . . . chchu eṇgaḷ tēvar pūmi.

Translation

. . . . . in the year fifteen opposite to the second year of King Chaḍaiyan-Māṟan, we (the members of the body called) Pāśupatap-perumakkaḷ . . . . . being present . . . . . (in the) land of our deity . . . . .

83. Vijayanārāyaṇam Inscription of Rājasimha

Provenance : Vijayanārāyaṇam, Nanguneri Taluk, Tirunelveli District.
Manōmaṇīśvara temple, south wall.
Reference : *SII*, XIV, 67.
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 17=19 : C. 929-30 A.D.

Text

1 स्वस्ति श्री Kōch-Chaḍaiya-Māṟarkku yāṇḍu iraṇḍu idaṇ-e-
2 dir padinēḻu ivv-āṇḍu Nāṭṭāṟṟppōkku ब्रह्म-
3 dēyam Viśaiyanārāyaṇach-charuppēdimaṇ-galat-
4 tu Maṇōmaya Īychchuvarattu karṟaḷip-perumāṇ-aḍigaḷu-
5 kku ivv-ūrk-kīḻ-paḍāgai Vaḷaiñjiya-kuṟichchi
6 Pūvaṇavaṇ Tirumāl Adikārigaḷ-pērāl Tiruvēṇga-
7 ḍa -Eṟichchi . . tēvarkku kuḍukka ivv-ūr māsabai
8 Sūrchchiya-kiraṇattiṇ nāḷ Maṇōmaya-Iysuvarattu pe-
9 ruṅguṟi kūḍi irundu idukku kuḍutta nilam [I*] Chena-
10 t-Tirumāl kiṇaṟṟu vaḷāgattukku-teṟku nam pitā
11 kuḻi nīrkōḻukku mēṟku Chaṅgaraṇ vayakkalukku vaḍa-
12 kku Veṭṭaṅ-kallaṟai aḍutta kiṇaṟṟu valāgattukku
13 kiḻakku in-naḍuvupaṭṭa āru-mā cheyyum iyki[1]

1 Incomplete

Translation

(Lines 1-2) Hail ! Prosperity ! The year seventeen opposite to the second year of King Chaḍaiyaṇ Māṟaṇ

(Lines 2-5) to the great lord (*perumāṉ=aḍigaḷ*) of the stone temple called Maṇṇōmaya-Iśvaram of Viśaiyanārāyaṇachcharuppēdimaṅgalam (Chaturvēdimaṅgalam), a village endowed upon brāhmaṇas (*brahmedēyam*) in (the division called) Nāṭṭāṟṟuppōkku

(Lines 5-7) in order to give to the deity Tiruvēṅgaḍa Erichchi . . . in the name of Pūvaṇavaṇ Tirumāl, an officer of Valainjiya-kurichchi, the eastern hamlet of this place

(Lines 7-9) the land given to this (exchange?) (as decided by) the *mahāsabhā* (*māsabai*) of this place having assembled in full strength (*perunguṟi*) on the day of the solar eclipse.

(Lines 10-13) the field, six *mā* (in extent) in the centre of (the area) south of the locality (*vaḷāgam*) round the well (called) Chenatturumāl, west of the low water-course of our father, and east of Changaraṇ-vayakkal and of the locality around the well next to the stone-bund (named after) Vēṭṭaṇ. Incomplete.

84. Uttamapāḷaiyam Inscription of Rājasimha

Provenance : Uttamapāḷaiyam, Periyakulam Taluk, Madurai District. Above the images in the Karuppaṇṇasāmi rock
Reference : *SII*, XIV, 69
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 18 = 20: C. 930-31 A.D.

Text

1 स्वस्ति श्री Kōch-Chaḍaiya-Māṟa[r]kku yāṇḍu ira-
2 ṇḍu idaṇ=eḍir padineṭṭu Kuḍa-
3 nāṭṭu Koṟkai-nāṭṭu Mu . . . .iṇakā . . . . .ma-
4 ṇeṇ Tirukka . . . muṉṟu putta. gaḷ chirit-
5 Tiruttappaḷḷi-il . . . . .

Translation

(Lines 1-2) Hail ! Prosperity ! In the year eighteen opposite to the second year of Chaḍaiya-Maṟaṇ

(Lines 3-5) I . . . . .maṇ of Mu. . . . .in Koṟkai-nāḍu in, Kuḍa-nāḍu . . . . .three Putta. gaḷ at Śrī Tīrthappaḷḷi.

85. Kōvilkuḷam Inscription of Rājasimha

Provenance : Kōvilkuḷam, Ambasamudram Taluk, Tirunelveli District, Teṉṉaḷagar temple, south wall
Reference : *SII*, XIV, 70
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 19 = 21 : 931–32 A.D.

Text

1 Kōch-Chaḍaiyan Māṟarkku yāṇḍ=iraṇḍu idaṇ=edir pattoṇbadu ivv-āṇḍu Tirup-
2 Podiyil Viṇṇagart-tēvarkku ivv-ūr Kāḍan cheynōkkiyaich=chārtti

Translation

(Lines 1-2) The year nineteen opposite to the second year of King Chaḍaiyaṇ-Māṟaṇ - in this year

(Line 3) . . . . . .on behalf of (or for the merit of) Kāḍaṇ Cheynōkki of this place (*i.e.* Podiyil) . . . . . to the deity of Viṇṇagaram (*Vishṇugriha* the temple of god Vishṇu) at the sacred Podiyil (incomplete).

86. Chevilipēri Inscription (I) of Rājasimha

Provenance : Chevilipēri, Tirunelveli Taluk, Tirunelveli District Aḻagar temple, south wall.
Reference : *SII*, XIV, 71
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 19 = 21 : 931 – 32 A.D.

Text

1 स्वस्ति श्री Kōch-Chaḍaiya-Māṟarkku iyāṇḍu iraṇḍu idaṇ=edir pattoṇbadu ivv-āṇḍu Iriñchōḻa-nāṭṭu Āḷaṅ-

2 guḍi Chatturubayaṅgara-Muttaraiyaṇ araśiyār in-nāṭṭu Iḷaviruppai Aṇukkaṇ Appinaṅgai Kīḻkaḷa-kūṟṟa-

3 ttu tēvadāṇam Teṇ-Tirumāl-iruñchōlai-niṉṟ-aruḷiṇa Karumāṇikka-dēvarkku tiruviḷak-kukku vaichcha āḍu irubattañ-

4 chu ivai chāvā mūvā pēr-āḍu

Translation

(Line 1) Hail ! Prosperity ! The year nineteen opposite to the year two of King Chaḍaiya-Māṟar

(Lines 1-2) Aṇukkaṇ Appinaṅgai of Iḷaviruppai in Iriñchōḷanāḍu, the queen of Śatrubhayaṅkara Muttaraiyar of Ālaṅguḍi in the same nāḍu

(Lines 2-4) Twentyfive sheep (were) endowed for a sacred lamp to (the deity) Karumāṇikka-dēvar (who was) pleased to stand at South Tirumāl-iruñchōlai, a temple-village (dēvadānam) in Kīḻkalakkūṟṟam

(Line 4) These (are) undying and unaging.

87. Chevilipēri Inscription (II) of Rājasimha

Provenance : Chevilipēri, Tirunelveli Taluk, Tirunelveli District.
Aḻagar temple, central shrine, north wall.

Reference : *SII*, XIV, 72

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 2+ 19 = 21 : 931–32 A.D.

Text

1 स्वस्ति श्री Kōch-Chaḍaiya-Māṟarkku yāṇḍu iraṇḍu idaṇ=edir paṭṭoṇbadu ivv-āṇḍu Kīḻkaḷak-kūṟṟattu Te-

2 ṇ-Tirumāliruñchōlai-niṉṟ=aruḷina Karumāṇikkat-tēvarkku Chōṇāṭṭu Teṇkarai-nāṭṭu Uṟaiyūrk-kū-

3 ṟṟattu Nandivaṇmach-charuppēdimaṅgaḷattu Kārambichetṭu Paṟpaṇābaṇ Tiruvēṅgaḍam

4 vaichcha tirunondāviḷakku oṉṟu oṉṟiṇukku vaichcha chāvāmūvāp-pēr-āḍu ambadu ivv-āḍ=aim-

5 badukkum Veṭṭikkuḍi Vēmbaṇ Pullaṇeṇ chandirāditttaval niśadam uḻakku ney muṭṭāmal

6 aṭṭuvad=ānēṇ ik-Karumāṇikkadēvarkku idu श्री vaiyiष्ण vaṟṟक्षै

Translation

(Line 1) Hail ! Prosperity ! Year nineteen opposite to the year two of King Chaḍaiyaṇ-Māṟaṇ. In this year

(Lines 1-3) Padmanābhaṇ Tiruvēṅgaḍam of Kārambichēḍu (residing) in Nandivarma-Chaturvēdimaṅgalam in Uṟaiyūr-kūṟṟam in the division (on the) southern bank (of Kāvēri) in Chōḷa country to (the diety) Karumāṇikkadēvar who was pleased to stand at the Southern Tirumāl-Iruñchōlai in Kīḻkaḷakkūṟṟam

(Line 4) (has) given a sacred perpetual lamp and undying and unaging fifty sheep for this lamp

(Lines 4-6) I Vēmbaṇ Pullaṇ, a tenant (doing) free labour (*veṭṭikkuḍi*) (having received) these fifty sheep will measure one-quarter (*uḻakku*) of ghee daily without failure to this (deity) Karumāṇikka-dēvar as long as the moon and the sun (last).

This (is) under the protection of Śrī Vaishṇavas.

88. Peruṅguḻam Inscription (V) of Rājasimha

Provenance : Perunguḻam, Srivaikuntam Taluk, Tirunelveli District
Tiruvaḷudīśvara temple, north wall

Reference : *SII*, XIV, 74

Language : Tamil

Script : Vaṭṭeḻuttu

Dage : Regnal year 2 + 22 = 24 : 934–35 A.D.

Text

1 [स्वस्ति] श्री Kōch-Chaḍaiya-Māṟaṟkku Yāṇḍu 2 idaṇ=edir irubattu iraṇḍu ivv-āṇḍu Tiruvaḷu-divaḷa-nāṭṭup-Peruṅguḻattut-Tiruvaḷudīchch arattuch-chaṭṭa [p-perumakka] ḷum=aganā-

2 ḷigaiyārum patiyārum pañchā*chāryya* rum uvachchagaḷum ivv-aṇaivōmuṅ=kūḍi Nāṭṭā-maṅgalattu Pūdaṅ-Kuḍiyaṇukku vaichcha pariś=āvadu ivaṇ *dē* varkkum Tēva-paṇi chey makkaḷukkum-

3 m=aṭṭik kuḍukka Kuraṅguṇi tiṟappu mīṭṭu maṟṟun=tēvakāriyam=uḷḷaduñ=cheydu tan-

damaiyil eṅgaḷōd=otta paṅgu=oṉṟināl vanda *bhōgam* Kuraṅguṇiyilum

4 . . . lōḍ=otta [paṅgu]. . . ṟiṇāl vanda *bhōgam* ivaṇukkum ivaṇ makkaḷ-makkaḷukkum Kaḷa . makkaḷukku chandrāditya val niṟpad=āgap=paṇichchuk=kuḍuttō[m ti] ruvaḷu-

5 . . . . . perumakkaḷum ivv=anaivōm Pūdaṅ=Kuḍiyaṇukku [1*] ivai kaṇakka-paṇḍāri Vēḷāṇ Kuṇapālaṇ eḻuttu

Translation

(Line 1) Hail ! Prosperity ! Year twentytwo opposite to the year 2 of King Chaḍaiyan-Māṟan- in this year

(Lines 1-5) We the teachers of Vēda *(chaṭṭap-perumakkaḷ)*, the members in charge of the inner precincts, the local resident and the five-fold priests and the instrumental musicians together gave to Pūdaṅ-Kuḍiyaṇ, his sons, sons' sons, as long as the moon and sun last, enjoyable benefits accruing to our one share at Kuraṅguṇi and also three or six shares at . . . . . since he rendered services to the deity and also redeemed the lands at Kuraṅguṇi free from open assessment for the sake of the deity and the persons doing service to the deity.

These are the writings by Vēḷāṇ Kuṇapālaṇ, the accountant (cum) treasurer.

89. Ambāsamudram Inscription (III) of Rājasimha

Provenance : Ambāsamudram, Ambasamudram Taluk, Tirunelveli District
Eṟichchāvuḍaiyār temple, south wall.
Reference : *SII*, XIV, 77
Language : Tamil
Script : Vaṭṭeḻuttu
Date : . . . . (Lost)

Text

1 . . . . . श्री Kōch-Chaḍaiya-Māṟarkku yāṇḍu . . .
2 . . . . . vv-āṇḍu Mulḷi - nāṭṭu . Iḷaṅgoykkuḍi
3 [Tiruppō] ttuḍai *bhaṭārar*kku Māṇā bharaṇa-Podiyil Vē
4 [ḷāṇ Ma] ṇavā [ḷaṇ ma-]

Translation

(Lines 1-2) Hail ! Prosperity ! The year . . . . of King Chaḍaiyaṇ-Māṟaṇ In this year

(Lines 2-4) I Māṇabharaṇa-Podiyil Vēḷāṇ Maṇavāḷaṇ . . . .to the lord of the sacred Pōttu at Iḷaṅgōykkuḍi in Mulḷi-nāḍu.

90. Śivakāsi Plates of Vīrapāṇḍya

Provenance : Śivakāśi, Ramanathapuram District; with the family of Oraganṭe Kanakaiya Naidu now in the Government Museum, Madras.
Reference : *Pāṇḍiyar Cheppēḍugaḷ Pattu* (Ten copper-plate charters of the Pāṇḍiyas), pp. 177-206 and plate.
Language : Sanskrit and Tamil
Script : Grantha and Vaṭṭeḻuttu
Date : Regnal year 2 + 1 = 3 : 940-41 A.D.

Text

Sanskrit Portion (in verse)

Metres: Verses 1, 4-6, 8, 9 Indravajrā; 2, 3, 7, 11, 13-24, 27, 28 Anushṭub; 10 Sragdharā; 12, 26 Śārdūlavīkrīḍita; 25 Śālinī

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1 स्वस्तिश्री लक्ष्मीश्चिरंपुष्यतु वस्त्रिधामा तन्नाभिपद्मप्रभवस्वयम्भूः शै-
2 ळेन्द्रधन्वापि सुरापगोर्मिव्यासंगिसोमांकुरशेखरश्रीः ।।। 2 [1*] ळयान-
3 भिज्ञो जगताम् विलयेपि निधिः श्रियः यशसा पाण्डरस्थेया-न्वंशः पा-
4 ण्ड्यमहीभुजाम् ।।। 2 [2*] आदिपद्मादभूत् ब्रह्मा तस्मादत्रिस्ततश्शशी पाण्ड्योस्मात् भु-
5 वनस्थित्यै प्रससार ततोन्वयः ।।। 2 [3*] हारस्य हर्त्ता कुलिशायुध-
6 स्य तन्मौलिबन्धे वलयस्य भेत्ता गीर्व्वाणदूतः कुरु सैन्य जे-
7 तेत्येवम् विधा यत्प्रभवा नरेंद्राः ।।। 2 [4*] तत्रान्ववाये[ऽ]जनि तीव्र-
8 कोपः श्रीवल्लभोस्मान्नयशौर्य्यशाली तस्मान्नृपान्मानकुला-
9 चलोभूत् पुत्रोस्य मानाभरणो बभूव ।।। 2 [5*] राज्ञो रवेः केरळवंशके-

10 तोःरूढा सुता या नृवरेण तेन श्री वीरपाण्ड्यन्तनयन्ततोसौ लेभे गुहं
11 शैलसुतेव शंभोः।।। 2 [6*] यस्य सुन्दरपाण्ड्योभूत् पूर्व्वजो विबुधाश्रयः
12 विक्रमाक्रान्तविश्वस्य शौरेरिव पुरन्दरः।।। 2 [7*] विश्वं गुणोघैर्ज्जनताः प्र-

Second Plate–Front

13 मोदैरत्थैः द्विजेन्द्रानाहितानन्नार्त्थैः बन्धून् सुखैराश्रयतोभिला-
14 षैर्य्यः पूरयत्यप्रतिमप्रभावः।।। 2 [8*] सम्भ्रान्तनम्रावनि-
15 पालमौलिमा-
15 लारजो रञ्जित पादपीठः दोर्भ्याम्महीमण्डलमापयाधेर्यो लीलयै-
16 वांगदवत् बिभर्ति।।। 2 [9*] गोविन्दस्वामिनाम्नस्तुलितशत-
17 धृतेः पीतसोम-
17 स्य पौत्रः पत्युर्वाचामशेषागमसरिदुदधेर्व्वासुदेवस्य पु-
18 त्रः प्राज्ञस्य व्यासधाम्नः श्रुतविनयनिधेः श्रीधरस्याग्रजन्मा तस्य
19 प्रेमैकपात्रं कविरमलमतेरस्ति पीताम्बराख्यः।।। 2 [10*]
19 धीमान-
20 भून्निधिर्वाचां यस्य नारायणोनुजः अग्रजो भट्टगोविन्द-
21 स्वामिचूळामणिस्सताम्।।। 2 [11*] याध्यैष्टातुलमाश्वलायन- कृतं सूत्रं स-
22 तीनाम् परामार्य्यामाहुररुन्धतीमिव परां यस्यानघाम्मातरम् पारावार-
23 चतुष्टयान्तसकलक्ष्माशासने शासने लेख्यं श्लोकमनिन्द्य धीरकुरु-
24 त श्रीवीरपाण्ड्यस्य यः।।। 2 [12*] तस्मै रथीतरकुल ध्वजायासौ कलाकरः तृती-

Second Plate–Back

25 ये राज्यवर्षे स्वे वीरपाण्ड्यपुरे वसन्।।। 2 [13*] मे-
25 ल्वेम्पराष्ट्रालंकारा-
26 त् ग्रामान्नलपुराह्वयात् पुरनाञ्चिल्कोल्मितम् वेलित्रयमात्र मखण्डि-
27 तम्।।। 2 [14*] समेत वाऱ्ऱaiकोटाख्यदेशम्मुतुनिले तथा निवासकल्पनार्थ-
28 ञ्च दशमाषप्रमाणकम्।।। 2 [15*] काराण्मै मीयाट्चियुतं करेणुभ्रमणान्वित-
29 म् पृथ[क्] कृत्य महीखण्डमानीय ब्रह्मदेयताम्।।। 2 [16*] राष्ट्रलक्ष्म्याग्रहार-
30 त्वन्तथापाद्य विशाम्पतिः कृत्वाग्रहारन्तमिमन्नाम्ना शासन-
31 मंगलम्।।। 2 [17*] वारिपूर्व्वन्द्विजेन्द्राय वीरपाण्ड्यः प्रसेदिवान्
32 भट्टपीताम्बरायादात् पुनरुक्तस्वयंभुवे।।। 2 [18*] बह्मश्रीतुंग-
33 राजोस्मिन्विज्ञप्तिर्द्विजपुंगवः गार्ग्यान्ववायतिलको रविनामा-
34 भवत् कृ-
34 ती।।। 2 [19*] आज्ञप्तिरस्मिन्नृपतेः कुर्व्वाणस्सन्धिविग्रहम् आसीत्तेन्नवनुत्तरम-
35 न्त्री धीमान् कुलोन्नतः।।। 2 [20*] अस्याधिकारी द्रमिळ-महाराजः कलापटुः अची-
36 करदी(दि) ह श्रीमानखिलास्संपदः प्रभुः।।। 2 [21*] श्री तेन्नवनुत्तरपल्लवाद्यर-

Third Plate – Front

37 यः कृती नेता करणोरत्रासीत् गजाध्यक्षो महीपतेः।।। [22*] आज्ञप्तिर्म्मुकिळ-
38 राष्ट्रस्य कुलग्रामभवः प्रभुः तिरुच्चिराप्पकिळरत्र करेणु भ्रमणेभवत्।।। 2 [23*]
39 विलयाच्चिलैसंज्ञश्च पुल्लः पट्टालकस्तथा चाणाडकिऱaवश्चा-
40 स्मिन् गणकाः कृतिनो भवत्।।। 2 [24*] संरक्ष्योयं सावधानैर्भ- वल्मि(द्मि)र्द्ध-
41 र्म्मस्सर्वैरित्यसौ भाविनो यः क्षोणीपालान्वन्दनीयो-
42 पि राज्ञान्धर्मस्नेहाद्याचते वीरपाण्ड्यः।।। 2 [25*] पौत्रस्सत्क-
43 वितास्पदस्य धिषणप्रख्यस्य योयं रवेर्विष्णुत्रातसमा-
44 ह्वयः श्रुतनिधिर्यस्योरुकीर्त्तिः पिता अन्तग्रामः समुत्भ(द्य)वास्य
45 नृपतेर्द्धर्मोपदेष्टा गुरु(रुः)श्रव्याम् पार्थिवकेसरी स कृतवानेताम् प्रश-

Tamil Portion in verse

Aśiriya-viruttam with mixed Chĭr

46 स्तिं कविः।।। [26*] Chandiraṇadu vaḷittōṉṟi it-
46 tarā-maṇḍala-muḷud-āṇḍu,
47 paṇḍ=Indiraṇ-muḍi-vaḷaiy-uḍaiyttum=Ima
47 iyattuk-kayal-eḷudiyum, ā-
48 ṉaiy-āyiram-aiyyam-iṭṭum=Agattiyaṉoḍu Tamiḻ-teriñjum, Vāṇavar-
49 kkut=tūtu cheṉṟu māl-kaḍaliṉ varavu māṟṟiyum,=īṇḍiyav-ak-kaḍal ka-
50 ḍaindum=iṉṉaṇa pala tiṟal-cheyda, *Pāṇḍya-Paramēśvrāḷ* paramparaiyin va-
51 ndu tōṉṟinaṉ, Maṉṉavar-kōṉ Irāśamallaṉ Maṇi-muḍi- Māṇābaraṇan=Ṟeṉṉa-
52 var-kōṉ maṟṟ=avaṟkuch-Chēralaṉ=ṟaṉ maḍap-pāvai, chīr-tigaḻu-Maṇi-payili
53 ch-cheḻunilan-toḻa veḻippaṭṭa, *Vĭrakēralan Vīrapāṇḍyan Vinaiyakañchukan Vi-*
54 śālaśīlan=ṟaṉṉuḍaiya kulam viḻaṅgat= taṉṉuḍaiya Tamiḻk-Kūḍaḷil, ma-

55 ṉṉiya maṇi-muḍi kavittu *mahābhishēka* magiḻnda nāḷil, mētagu *śāsa-*

56 naślōkam vidi-kiḍanda-vā-cheyyavalla, *bhūsura*-matt-ivaṉṉ-adu taṉ-

57 pūm-porunam-puḍaivarkkuñ,=chīr-tiga ḻ-taru-Mulḻi-nāṭṭut-teṉ

58 Vīrataramaṅgalatt, =ēr-tigaḻum peruntaṉmai *Rāthītāra*-gōttīratti-

59 l,=aḻapp-ariya pēr-oḻukkatt=*āśvalāyana-sūttirattu*, viḻakkam-uṟa vandu tōṉ-

60 ṟi *vipra*rkk-ōr viḻakk=āyiṇa, oru-taṉmai iru-piṟappil much-chentī nā-

61 l-Vēdatt-aru-marabil=aiy-vēḻviy=āṟ-aṅgatt-andaṇāḻaṉ Gōvinda *svā-*

62 mi-bhaṭṭa ch-Chōmāśi-taṉ-kula-varavil, *Vāsudēva*-Pītāmbara-paṭṭaṉ=eṉṟa maṟai-

63 vāḻnaṇai maditt-aruḷi nīy cheyk=eṇa, marṟ-avaṇu=maṇa-magiḻndu viditt=amaitta

64 *Anushtu*ppiṇ viḻuppa=nōkkī miga magiḻndu, taṇakk=iraṇdām=āṇḍiṇ=edir-ām-ā-

65 ṇḍil-Aṇḍa-nāṭṭu miṉṉu-koḍi-neḍu-māḍa-vīdi Vīrapāṇḍiyapuram=āṇa Chellū-

66 ril=iruṇdaruḷi nalan-tigaḻ-Mēl-Vēmba-nāṭṭu Nalapurattuk-Koppattilk-

67 kalanda Vāḻaikkōḍu-uṭpaḍak=kāmarukōl Puṟa=ṇāñjilāl=iru-pū viḻaivadu nīr-ni-

Fourth Plate–Front

68 laṇ mūvēliyuṅ-kuḍi-irukka Murugūr-poḻil puḍai churṟiya mudu-ṇilatti-

69 l pattu māvu=marṟ-adaṟku *dakshiṇai* y=āga maṇṇu-Śāsana-maṅgalam=eṇav-ēṟṟa pēr-uḍai

70 ēka *bhōga-brahmadēy*am=āy=piḍi-chūḻvittu ūr-āṇmaiyil vēṟ= oṉṟākki-nā

71 ṭṭ-āṇmaiyoḍ=uḍaṇkūṭṭik=kārāṇmaiyum mīśā(yā)ṭchiyumm=ulḻ-adaṅga kalpp-amai-

72 ya *śāsana*mum=aṟaiy-ōlaiyuṅ=taṇit-taṇiyēy chamaippittu *bhūsura*ṟkuk=kuḍuppi-

73 tt=i[p*]pū-talatt=eṇ pugaḻ-niṟutt=eṇad=eḻil-arumpōrk-kūṟṟattil=Iraṇasingamaṅgala-

74 ttu cheḻu-malart-Teṉṉavaṇ *Brahmaśrī-tunga rājaṇ*=āyiṇa Vaṇattaṇ viṇṇappam=ā

75 gavum, Mantira-ōlai-nāyakaṇ Kaṇaiyarpalḻi maṇṇiṇa Teṉṉavaṇ Uttara-

76 mantiri āyiṇa Iyakkañ-Chelvaṇ āṇatti āgavum, ēr-tigaḻu-ma-

77 diḻk-Kūḍal-Rājasimhaṇ=eṉṉum piyar-uḍaich=chīr-tigaḻ-Tamiḻp-pēr-a

78 raiyaṇ tirund-adikāram=āgavum, Aṇukka-pillai Teṇ-Paruttikkuḍi-nāṭṭu-

79 ch=cheḻum-poḻil-chūḻ Chennilakkuḍit-taṇ kulattil mēn-tōṉṟiya Chaḍai-

80 yaṅ-Kāḻium, māś-aṟu-sīr Veḻḻappa-nāṭṭu vaḍi-neḍu-vēl Kēśavaṅ-Kaṇavadi-

81 yoḍ-uḍaṇ keḻu-tagu kaṇkāṇi āgavum, pūm-poḻil Puṟattāya-nāṭṭu Naṟṟarāykku-

82 ḍi mēmbaḍu-chīr Araiyaṇ Viraiyāchchilaium, Tirukkāṇappēr-kūṟṟattuch Chi-

83 ṟu-Chēvūrk-Kāḍam-Paḍālakaṇum Chōḻa-nāṭṭu Māṅguḍich-Chōlai-Kiḻavaṇum Vikki-

84 ramakāma-valaṇāṭṭu Kaṇṇaṇūr Iḻavaḻam-Pullaṇum Puravuvari āgavum Aṇuttarap-pa-

85 lla[va*]-arais=eṇum piyar-iyaṇṟa Māṟaṅ-Chōlai māl-kaḻiṟṟin nāśa(ya)kam=iṇid=iyaṟṟa-

Fourth Plate–Back

86 vu=Mulḻi-nāṭṭu Kuḻattūr Araiyaṇ Tiruchchirāppalḻi āṇai-oḻukkavu=Mēl-Vē-

87 mba-nāṭṭu nāṭṭārum *brahmadēyak*-kiḻavarum Nalapurattu ūrārum uḍaṇiṇ-

88 ṟu nilam aḻandu piḍi chūḻndu kal-nāṭṭi ellai-terichcha peru-nāṇg-ellai-

89 kkuk=kkīḻ-ellai Māyaṇ-Padakk=eṇṇuñ= cheyyiṇ vaḍa-talait-Tulāchcheykk=iṟai-

90 kkun=teyāṟ-paṇṇaiyiṇiṇṟun=teṟku nōkkich=cheḻuṅ-kaḻani Vāḻaikōṭṭidaṇu-

91 kkēy pāynda vāykkāl=ūḍēy pōndu chūḻ-punal-aṇi kaṇṇiṟkāy paṇṇai-taṇ-

92 ṇait=tuṇṇa vandu marṟ=idaṇiṇru Kaṇṇiṟkāy vaḍa-talait-tuḍavaikaḻukk-iṟaikkap=pā-

93 ykiṇṟa chiṟukāliṇ ūḍu pōndu Kaṇṇiṟkāy vaḍa-kīḻt- talait-tuḍavai-

94 galiṇ teṇ-varavai naṇṇa vandu kiḻakku nōkki Nāṭṭu-peruṅkālil ni-

95 ṇṟu mē-tagu Parāṅkuśamaṅgalattu mēl-ellaiyiṇ mēl-arugē tād-amar-poḻi-

96 l-Vāḻaikōṭṭup-poḻiy-ūḍēy Taṇporun[da*]ṁ eyda vandu tekku-nō-

97 kkip=pāyndadaṇukk=iyaṇṟa mēkkum cheyd=amaittu ten ellai Taṇporundaviṟ=ṟi-

98 rukaḻ-vaḍakkum kuḍak-ellai Vaṇṇiy=ōḍu poḻiyiniṇṟum kulaiyāmal vaḍakku ṇō-

99 kkik=[kīḻch=ch]ey puga kalliṉa vākkālai ūḍ-
aṟuttu vaḍakku nōkki aṅg-uṟa naṭṭa

100 naḍukalliṉ māḍu niṉṟu kiḻakku nōkki
Vaṇkaṇattāmaṅgalam-uḍaiyāṉ vayakkiṉa

101 neḍuṅkaṇḍuvaliṉ mattimamēy kiḻakku nōkki
nayakka vandu Vāḻaikōṭṭiṉ

102 nāṟṟaṅgāl pugap=pāynda puṟakkālai naṇuga
vandu Karuṅguḍip-poḻiyiniṉṟum

103 . . . . . .vēṟ=chāttaṉ-padakk=eṉṉuñ=chey
pugap=pāynda kālai eyda vand=ak-kālūḍēy

Fifth Plate–Front

104 kiḻakku nōkki iṉidu pōndu Neydal-am-paṇai-
nāṭṭup-peruṅgālil ni-

105 ṉṟu niṉparavaik-kaḍal-ṉaduvēy Chāttaṉ-
padakk=eṉuñ=chey-pugat=taṇanda kāl-i

106 ṉ chen-naḍuvēy vaḍakku nōkki vandu
maṟṟ=idiniṉṟu tiṇḍiṟal-Viḻaṅg-

107 uḍaiyāṉ iṭṭa maṇ-madiḻō (ḻ=a) ra (ru) gu pōnd-
Eḻi-nāṭṭup-peruṅgāladaṇai o-

108 ṭṭa vand-adaṇ kiḻakkum maṟṟ=adaṇ=uttaran-
diśai ōng-ellai nāṭṭup-peruṅgā-

109 li-ṉiṉṟuṅ=kiḻakku nōkki Nala-varavaikaṭ-
kiṭṭam-paḍav=aṇaikkiṉṟa eḻil

110 viḻaṅgu pēr-aṇai utpaḍagēḻ(gai)kīḻ-
paṇaiyiṉiṉṟuṅ=kiḻakku-nōkki Vāḻai-

111 kōṭṭukkēy vandu Māyāṇ-padakk=eṉṉu=mañ-
chey Vaḍatulāch-cheyka-

112 ḻukk-iṉid-i . . . .nam eḻiṟ-paṉṉaiyiṇ=ṟeṟkkum
maṟṟ-ivai el-

113 laiy-āgat=taṇi . . . .ṟaik-kaḍaṇ Īḻak-kaḻañju īr-
ēḻu tāṇ paguttu uṇṇila-

114 m oḻiviṉṟi . . . kēḻ vi[ḻa*]ṅgach=cheydaṇaṇṇ=ār
moymbil *A*-

115 vanikāntanē । २.२.२ . . . [ता] ख्यो[ऽ]लिखत्
प्राज्ञस्तिरुमालात्मजः कृती इदं

116 यशस्वी मूवेन्त[वेळाना] र्य्यो नृपाज्ञया[27*]
चन्द्रार्कान्वयदीपस्य विश्व-

117 रक्षणदक्षिणम् शासनञ्जगतीजेतुर्जेत्रञ्जटिलवर्म्मणः [28*]

Translation

Sanskrit Portion

(Verse 1) May (gods) Mahāvishṇu (Tridhāmā) and Brahmā on the lotus born of Vishṇu's navel and Śiva who bent Meru as a bow and whose head was adorned by Gaṅgā and the crescent make your prosperity grow for a long time

(Verse 2) May the lineage of Pāṇḍyas which is not aware of its own treasure even when the world comes to an end, last long

(Verse 3) The Pāṇḍya family came from the (first) Pāṇḍya who came from the Moon to maintain the earth, who descended in turn from Brahmā through Atri

(Verses 4 and 5) In the lineage in which were born kings who captured the garland of Indra; who broke the bracelet on Indira's crown; who served as an emissary for the celestials and who defeated the army of the Kauravas, was born, Tīvrakōpa (Ugra *i.e.* Varaguṇa I); from him was born Śrīvallabha, the righteous and heroic (king); from him was born Mānakulāchāla (Parāntaka II Vīranārāyaṇa) and from him appeared Māṇābharaṇa (Rajasiṁha II).

(Verse 6) He got a son Vīrapāṇḍya from his queen, the daughter of Ravi, the flagstaff of Kēraḷa family even as Guha was born of the mountain's daughter (Pārvatī) to Śambhu.

(Verse 7) There was an elder brother (to Vīrapāṇḍya) called Sundarapāṇḍya the refuge of the learned even as Vishṇu (as Upēndra) was to Purandara (Indra).

(Verse 8) He (Vīrapāṇḍya) with matchless excellence pleases the world with his qualities; his subjects with his pleasant deeds; brāhmaṇas with gifts; enemies with harm; relatives with pleasure and supplicants with their objects of desire.

(Verse 9) (He) whose foot-rest was bedecked with the flowerdust from the crowns of kings bowing with fear, who lifts the earth with his two shoulders playfully as if lifting the shoulder ornament

(Verse 10) There is Poet Pītāmbara, grandson of Gōvindasvāmi who is equal to Indra and who has drunk the juice of Sōma (plant), son of Vāsudēva who is like the ocean to the rivers of all scriptures and who is the master of *Śāstras* and elder brother of the wise Śrīdhara who is a repository of discourses on Vyāsa ('s works) and a treasure of learning and humility; loved by him (Śrīdara) of faultless knowledge

(Verse 11) His younger brother is wise Nārāyaṇa, a treasure of Śāstraic knowledge. His elder brother is Bhaṭṭa-Gōvindasvāmi, a head-ornament of virtuous people

(Verse 12) He has studied the śūtra of Āśvalāyaṇa. (People) praise his Arundhatī-like sinless mother Āryā. He of the undespised intelligence composed these Verses for the copper-plate while Vīrapāṇḍya was ruling the earth spreading upto the four oceans.

(Verses 13-18) (The King) the repository of (all) arts gave, with the libation of water, brāhmaṇa Pītāmbara, another Brahmā, of the Rathītara *gōtra* in his third regnal year while camping at Vīrapāṇḍyapura three *vēli* of land (measured) by Puṟanāñjil-kōl (rod) in the village of Nalapura in Mēl Vēmba-rāshṭra and the area called Vāḻaikōṭṭa in the long-cultivated ? *(mudu)* land along with ten *mā* of house-site with both the rights of cultivation and proprietorship demarcated by a female elephant, created separately as a *brahmadēya* and an ideal *agrahāra* and named it Śāsanamangalam.

(Verse 19) The solicitor *(vijñapti)* was Ravi *alias* Brahmaśrituṅgarāja, an ornament of the Garga *gōtra* and the best among the brāhmaṇas

(Verse 20) The executor *(ājñapti)* was the wise Tennavan-Uttaramantrī, the *sandhivigrahi* (born) of a high family.

(Verse 21) The *adhikāri* Dramiḻa-mahārāja, an expert in arts made this village fully prosperous.

(Verse 22) The royal Elephant-Master Tennavan-Uttara-Pallavadaraiyan led the female elephant (along the boundaries)

(Verse 23) Tiruchichirāppaḻḻi of Kulagrāma in Muḻḻirāshṭra was the master for the (ceremony of) circumambulation of the female elephant

(Verse 24) Vilayāchchilai, Pullan and Paṭṭalakan were the expert accountants in (respect of) this (grant)

(Verse 25) The respectable Vīrapāṇḍya begs the future kings out of kindness due to *dharma* that this charity *(dharma)* should be protected very carefully by all.

(Verse 26) This pleasant eulogy was composed by poet Pārthiva-kesarī hailing from Antagrāma, adviser to the king on *dharma*, son of the greatly famous Vishṇutrāta a treasure-house of learning and grandson of Ravi, a repository of good poetry and an equal to Bṛihaspati.

Tamil Portion

(Lines 46-52) Māṇābaraṇaṇ of the jewelled crown, the king of kings, Rājamallaṇ, the lord of Southern (kings) appeared in the (Lineage of Pāṇḍya-Paramēśvaras who, having been born of the lineage from Moon, ruled the entire earth; broke the ring and the crown of Indra long ago, engraved the carp on the Himālayas; fed thousands of elephants; studied Tamiḻ with Agastya; served as emissary for the celestials; stemmed the (tides) of the (rising) big ocean; churned the receding sea and performed many such acts.

(Lines 52-55) When Vīrakēraḷa, Vīrapāṇḍya, one who has an armour of humility *(vinaiya-kanchukaṇ* and one who has many-sided (good) qualities *(viśāla-śilan)* born, so as to make the prosperous land bow, of graceful Maṇipayili, the blushing daughter of Chērala (i.e. the Kerala king) to him (Mānā bharaṇa), was happy with his consecrated coronation at his Tamiḻk-Kūḍal (Madurai) so that his lineage may prosper

(Lines 55-66) honoured and asked the Vedic scholar Vāsudēva Pītāmbara-bhaṭṭa born in the lineage of Gōvindasvāmi-bhaṭṭach-Chōmāśi capable of composing verses for royal orders according to rules, belonging to Teṉ-Vīrataramaṅgalam in Muḻḻināḍu, of Rāthitara *gōtra* and immeasurably good conduct, of Āśvalāyana sūtra, a lamp for the brāhmaṇas, a brāhmāṇa consistently unique, twice-born, tending the three fires (Dakshiṇāgni, Āhavanīya and Gārhapatya), in the tradition of the four Vēdas; performing the five oblations (to god, Brahmā, creatures, men and the manes); having learnt the six parts of the Vēdas (Śikshā, Vyākaraṇa, Chhandas, Nirukta, Jyōtisha and Kalpa)—to compose poems. The king seeing the excellence of the poems in *anushṭubh* (metre) happily composed by him (Pītāmbara) ordered from his camp at Vīrapāṇḍiyapuram *alias* Chellūr with long main surrounding streets *(māḍa-vīdi)* with flags like lightning, in Aṇḍa-nāḍu in the year opposite to his second (regnal) year

(Lines 66-73) that three *vēlis* of wet land measured by Puṟa-Nānjil-kōl and yielding two crops in Koppam in Nalapuram inclusive of Vāḻaikōḍu in Mēl-Vēmba-nāḍu and ten *mā* in the old (cultivated) tract around the groves of Murugūr for residence as fees *(dakshiṇai)* named suitably as Śāsanamaṅgalam as exclusive brahmadēya, circumambulated by female elephant, along with rights of cultivation and proprietorship, separated from the village administration but included in district administration — be given with separate edict and deed specifying the boundaries *(aṟaiyōlai)* and thus establish my fame on this earth.

(Lines 73-86) Teṉṉavaṇ Brahmaśrituṅgarājaṇ *alias* Vaṇattaṇ of Iraṇaśiṅgamaṅgalam in Arumpōrkkūṟṟam as solicitor; the head of executive council issues Teṉṉavaṇ-Uttaramantri *alias* Iyakkaṅ-Chelvaṇ of Kaṇaiyarpaḻḻi as executor;

Rājasimhaṇ of fortified Kūḍal (Madurai) *alias* Tamiḻp-pēraraiyaṇ as *adhikāri*; Chaḍaiyaṅ-Kāḷi of a family from Chennilakkuḍi in Ten-Paruttikkuḍi-nāḍu, a close attendant (of the king-*Aṇukkapiḷḷai*) and Kēśavaṅ-Gaṇavati of Veḷḷappa-nāḍu as supervisors (*kaṇkāṇi*); Araiyaṇ Viraiyāchchilai of Naṟṟarāykkuḍi in Puṟattāya-nāḍu, Kāḍam-Paḍālakaṇ of Chiṟuchēvūr in Tirukkāṇppēr-kūṟṟam, Chōlai Kiḷavaṇ of Māṅguḍi in Chōḷa-nāḍu and Iḷavaḷampullaṇ of Kaṇṇaṇūr in Vikkirama-kāma-vaḷanāḍu as Revenue-Accounts officers (*Puravu-vari*); Aṇuttarappallava-araiśu *alias* Māṟaṅ-Chōlai as the master of the elephant—having peformed their duties well and Araiyaṇ Tiruchchirāppaḷḷi of Kuḷattūr in Muḷḷi-nāḍu carrying out the orders.

(Lines 87-88) The four boundaries as shown and planted with stones after measuring and circum-ambulating with the female elephant in the presence of the Nāṭṭār or Mēl-Vēmba-nāḍu, the title-holders of brahmadēyas and the *Ūrār* of Nalapuram;

(Lines 88-97) The eastern boundary is (from the north to south) cutting across the channel flowing towards Vāḻaikōḍu full of fertile fields to the south from Teyāṟ-paṇṇai (farmland) which itself waters the field called Tulāchchey on the north end, coming close to Kaṇṇiṟkāy farm (paṇṇai) well surrounded by water, cutting across the small channel flowing into the groves (tuḍavai) on the north end, approaching the southern border of the groves on the north-east of Kaṇṇiṟkāy farm; west of the drainage channel flowing eastward from the district channel very near the western border of Parāṅkūśamaṅgalam towards the river Taṇporundam (Tāmraparṇī) across the fields of Vāḻaikōḍu

(Lines 97-98) The southern boundary is to the north of fields along the (river) Taṇporundam (Tāmraparṇī)

(Lines 98-108) The Western boundary is (from south to north) cutting across the channel dug up to pass northward from the pond (pōḻi) in the Vanni tree groves and then eastward from the side of the hero-stone set up there; eastward from the middle of the long field (*tuval*) cultivated by a person of Vaṇkaṇattāmaṅgalam; approaching the channel going outward to the seed nursery of Vāḻaikōḍu; reaching the channel flowing into the field called Vēṟ-Chāttaṇ-padakku from the pond (*pōḻi*) of Karuṅguḍi; cutting across that channel to the east; passing along the middle of the channel flowing into Chāttaṇ-padakku from the big canal of Neydalam-paṇai-nāḍu towards the north; then along the big canal of Eḻilnāḍu passing near the mud rampart constructed by Viḻaṅguḍaiyāṇ, then to the east.

(Lines 109-113) The northern boundary is to the south of Eḻir-paṇṇai in the northern parts of the field called Māyāṇ-padakku reached from Vāḻaikōḍu through the east from the beautiful big dam embracing the feature called *nal-varavai*

(Lines 113-115) The lord of Earth (gave) exclusively for a tax of fourteen Īḻakkaḻañju, the land within these boundaries

(Lines 115-117) Verse 27 . . . . . ta, the son of Tirumāl, Muvēndavēḻān Ārya by the command of the king

(Verse 28) This is the edict of Jaṭilavarmā the victor in the world who is a lamp of the lumi-solar family and an expert in protecting the world.[1]

91. Śuchīndram Inscription (I) of Vīrapāṇḍya

Provenance : Śuchīndram, Kanyakumari District Sthāṇunātha temple, rock near the Kailāsa shrine.

Reference : *TAS*, IV, pp. 117-8 and plate facing p. 121.

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 2 + 1 = 3 : 941 A.D.

Text

1 *Svasti Śrī* Kō Māṟaṅ-Chaḍaiyarkku yāṇḍu iraṇḍu i-

2 daṇ=edir-āṇḍu tuḍaṅgiṇa Karṇaṭaka-ñāyiṟṟu Tiruch-Chi-

3 vīndrattu Emberumāṇukku niśadi uriy ney mu-

4 ṭṭāmal erivad=āga Malai-nāṭṭu Kaṇaiyarpaḷḷi I-

5 yakkaṇ Chelvaṇ=āyiṇa Teṇṇavaṇ Uttaramandiri

1. This ending verse could have aptly been the legend on the seal which is however not traced.

6 vaitta tirinondāviḷakku oṉṟu Idukku vaichcha

7 chāva-mūvāp-pēr-āḍu nūṟu

Translation

(Lines 1-2) Hail ! Prosperity ! In the month of Kaṟkataka (which) begins the year opposite to the second regnal year of King Māṟaṉ Chaḍaiyaṉ (Vīrapāṇḍya)

(Lines 2-6) Iyakkaṉ Chelvaṉ *alias* Teṉṉavaṉ Uttaramantri of Kaṇaiyarpaḷḷi in Malai-nāḍu provided for lighting one perpetual lamp daily with one-half measure of ghee for (god) Emberumāṉ of Tiruch-Chivīndram

(Lines 6-7) For this (he) gave one hundred undying and unaging sheep.

92. Palḷimaḍam Inscription (I) of Vīrapāṇḍya

Provenance : Palḷimaḍam, Aruppukkottai Taluk, Ramanathapuram District, Kālanāthasvāmi temple, south base

Reference : *SII*, XIV, 79

Language : Vaṭṭeḻuttu

Date : Regnal year 4 + 3 =7 : 944-45 A.D.

Text

1 स्वस्ति श्री Chōḻaṉ-ṟalaiकोण्ड Kō Vīrapāṇḍiyaṟku yāṇḍu [4] idaṉ=edir mūṉṟu ivv-āṇḍu Parittikku-

2 ḍi-nāṭṭut-tēvadāṉan-Tiruchchuḻiyal Palḷi[pa]ḍai Chundarapāṇḍiya *Īśvara*ttu

3 paḍārarkkup=Pōḻiyūr-nāṭṭup-Pōḻiyūrch-Chōḻ¯āntakap-Pallavaraiyaṉ=ā

4 yiṉa Māṟaṉ-Ādichchaṉ vaitta tirunondā viḷakku oṉṟu iravum pagalu=muṭṭāmē

5 erivad=āga Chōḻāntaka-nārāyattiṉ kīḻ uḻakkiṇāl nēy uḻakk-āḻakku [1*] in-ney-

6 kku chāvā-mūvāp-pēr-āḍu=āga aḍutta āḍu eḻubatt=añju Ivai koṇḍu aṭṭuvān=āyi-

7 ṇān [Tenpu]la-nāṭṭu Kīraṇūrkkuḍi paḍaittalaivaṉ Chāttaṉ Tēvaṉ [1*] ivaṇukkup=puṇai

8 Pōḻiyūr-nāṭṭup-Pōḻiyūrk-Kāvidi Paḍāraṉ Chōḻai [1*] i-viḷakku ra [*kshi*] ppār Tiruchchu-

9 ḻiyal Ayyaṇmār

Translation

(Line 1) Hail ! Prosperity ! The year three opposite to the year 4 of King Vīrapāṇḍiyaṉ who took the head of the Chōḻa. In this year

(Lines 1-4) To the Master (deity-*bhaṭārar*) of Sundarapāṇḍya-Īśvaram (temple), a sepulchral shrine (*palḷipaḍai*) at Tiruchchuḻiyal, a *dēvadāṉa* in Parittikkuḍi-nāḍu, Māraṉ Ādichchan (Ādityan) *alias* Chōḻāntakap-pallavariyaṉ of Pōḻiyūr in Pōḻiyūr-nāḍu

(Lines 4-5) (has) given a sacred perpetual lamp for lighting night and day without failure (with) three eighth~(unit) of ghee by (the measure) Chōḻāntaka-nārāyam

(Lines 5-9) For this ghee, sheep given as undying and unaging sheep (are) seventyfive. Chāttan Tēvaṉ, a commander of Kīraṇūrkkuḍi in Teṉpula-nāḍu received them to render (the ghee). Kāvidi Paḍāran Chōlai of Pōḻiyūr in Pōḻiyūr-nāḍu (is) the surety for this person. The *Ayyaṉmār* of Tiruchchuḻiyal shall protect this lamp.

93. Śuchīndram Inscription (II) of Vīrapāṇḍya

Provenance : Śuchīndram, Kanyakumāri District Sthāṇunātha temple, rock near the Kailāsa shrine

Reference : *TAS*, III, pp. 67-70 and plate

Language : Sanskrit and Tamil

Script : Grantha and Vaṭṭeḻuttu respectively

Metre : Anushṭubh

Date : Regnal year 4 + 3 = : 945 A.D.

Text

1 स्वस्ति श्री . . . कुलप्रदीपम . ल . . . . प्रकाशनम् वीरनारायणः

2 प्रादात्स्थाणुनाथाय शम्भवे ।। Chōḻaṉ-ṟalaiकोण्ड Kō Vīra-Pāṇḍiyaṟku yā-

3 ṇḍu nāṉku idaṉ=edir mūṉṟu Ivv-āṇḍu Nāñji-nāṭṭut-Tiruchchi-

4 vīndirattu *Paramēśvaraṟku* Nāṭṭārṟuppuṟattu Uṟappa-

5 ṉūr Teṉṉavaṉ-aṇukkap-Pallavaraiyaṉ=āyiṉa Araiyaṉ Vīranārā-

6 yaṇaṇ niśadam uṟiy ney erivad-āga vaitta tiru nondāvi-

7 ḷakk-oṉṟiṇukkum tiruppaḷḷittāmattukkum kaṟi-amidu-

8 kkum=āga āṟṟukku mēkku peruvaḷikku vaḍakku Tēvar-kuḷa-

9 ttukkēy pōṇa vaḷikkuk=kiḷakku Vaikundapurattuk-kuḷattu-

10 kkut=teṟku in-naḍuviṟ=paṭṭa nilam Aṇukkappallavarai-

11 yaṇ=eṉṟu pēr iṭṭ=amaitta nandavāṇattukku vēṇḍum

12 vīśattukkum=āga vaitta bhūmi [Tiru] chchivīndirattu *Paramē-*

13 śvarar tēvadāṇam *Nṛi*paśekaravaḷanallūr āṟṟukku mēkku Te-

14 ṇvaḷanallūrkku vaḍakkum . . . . . laṅgāṭṭukkum Kaṟkāṭṭu-

15 kkum kiḷakku āṟṟukkut=teṟku Innaḍuviṟ=paṭṭa uṇṇila-

16 m oḷiviṉṟi muṇ kārāṇmai . . . . . māṟṟi uḍaiyārai *dravyaṁ*=kō-

17 . . . . . pōdu innilat[1] . . . . . ram vaḷi vanda *bhōgam*

18 . . . . . nondāviḷakku . . . . . nandavānattukkum chel-

19 . . . . . ttēṇ Aṇukkappallavaraiyaṇ-āyiṇa Araiya-

20 [ṇ Viranārāyaṇaṇ]eṇ Iv-vaṇṇam=aṉṟiyē maṟṟu *vipra-*

21 . . . . . ṟa Mūlaparaḍai *sabhai-*

22 . . . . . ārēṇun=*dē*var bha-

23 . . . . . .

Translation

(Lines 1-2) Hail ! Prosperity ! Vīranāryaṇa gave . . . . . a lamp for (god) Śambhu (called) Sthāṇunātha

(Lines 2-3) The year three opposite to the fourth regnal year of King Vīrapāṇḍya who took the head of the Chōḷaṇ. In this year

(Lines 3-8) Teṇṇavaṇ-Aṇukkappallavaraiyaṇ *alias* Araiyaṇ Vīranārāyaṇaṇ of Uṟappaṇūr in Nāṭṭāṟṟuppuṟam gave for (god) Paramēśvara of Tiruchchivīndram in Nāñji-nāḍu (to provide for) one *uri* (half a measure) of ghee to light a perpetual lamp, sacred garland and vegetable offerings

(Lines 8-10) land in the middle of (bounded by) west of the river, north of the highway, east of the path to the deity's pond and south of the tank in Vaikundapuram and

(Lines 10-16) land situated to the west of the river in Nṛipa-śēkharavaḷanallūr village of the deity Paramēśvara, north of Teṇvaḷanallūr, east of . . . . laṅgāḍu and Kaṟkāḍu and south of the river for the maintenance of the garden called Aṇukkappallavaraiyaṇ

(Lines 16-20) I, Aṇukkappallavaraiyaṇ *alias* Vīranārayaṇan gave (the lands) after cancelling the cultivation and proprietory rights of previous owners by paying money (*dravyam*) to provide for a perpetual lamp, garden and vegetables out of the share of crops (*bhōgam*) due to the owner (*mēl-varam*)

(Lines 20-23) . . . . . brāhmaṇas . . . . . Mūlaparaḍai (*Mūlaparishad*) of the assembly . . . . . whoever . . . . . contrary to the arrangement made thus.

94. Paḷḷimaḍam Inscription (II) of Vīrapāṇḍya

Provenance : Paḷḷimaḍam, Aruppukkottai Taluk, Ramanathapuram Disrict
Kālanāthasvāmi temple, south base.

Reference : *SII*, XIV, 80

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 4 + 4 = 8 : 945-46 A.D.

Text

1 *Svasti Śrī* Chōḷaṇ-ṟalaiI koṇḍa Kō Vīrapāṇḍiyaṟku yāṇḍu 4 idaṇ=edir 4 ivv-āṇḍu Paruttikkuḍi-nāṭṭu tēvadāṇam Tiruchchuḻiyal Paḷḷipaḍaich-Chundarap-āṇḍi-*Īśvara-*

2 ttu tēvarkku Veṇbu-nāṭṭu . . . . . kuḍi-kiḻavaṇ-Aruḷāḷi taṇ magaṇ Kaṇḍaṇ Tēvaṇaich=chārtti vaichcha tiru-viḻakku oṉṟu iv-viḻakkukku-vaichcha āḍu chāvā-mūvāp-pēr-

3 āḍu irubattaiñjum aḍai-koṇḍa iḍaiyaṇ Paruttikkuḍi-nāṭṭu Perūñchennilakuḍi kuḻuv-

1 May be restored as '*tukku mēlvā*'

āṇai Pūdi . . . . . irubattaiñju iv-aiñjiṇāl ney Chōḷiya-nāḷiyāl

4 ney āḷākkum aṭṭuvid-āga iṟaippuṇai paṭṭēṇ tiruchchuḷiyal tēvar veṭṭikkuḍi iḍaiyaṇ Aḷimuṇai Chaḍai . . . . kuḍi Maṇiyaṇ

Translation

(Line 1) Hail ! Prosperity ! The year 4 opposite to the year 4 of King Vīrapāṇḍiyaṇ who took the head of the Chōḷa-in this year

(Lines 1-2) Aruḷāḷi, a land-holder (*kiḷavaṇ*) of [Veṇbaik] kuḍi in Veṇbu-nāḍu gave one sacred lamp to the deity of Sundarapāṇḍi-Īśvaram; a sepulchral shrine at Tiruchchuḷiyal, a *dēvadāṇa* of Paruttikkuḍi-nāḍu for the merit of his son Kaṇḍaṇ Tēvaṇ

(Lines 2-3) Twenty-five undying and unaging sheep (were) given for this lamp; entrusted to Pūdi . . . . . a shepherd (*iḍaiyaṇ*) and a member of the committee. (*kuḷuv-āṇai*) of Peruñchennilakkuḍi in Paruttikkuḍi-nāḍu

(Lines 3-4) Aḷimuṇai Chaḍai . . . . kuḍi Maṇiyaṇ, a shepherd and a free labourer of the deity at Tiruchchuḷiyal stand surety for measuring one-eighth (*āḷākku*) ghee (measured) by Chōḷiya-nāḷi in lieu of these [twenty]- five [sheep*].

95. Ambāsamudram Inscription (I) of Vīrapāṇḍya

Provenance : Ambāsamudram, Ambasamudram Taluk, Tirunelveli District
Reference : *SII*, XIV, 81
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 4 + 4 = 8 : 945-46 A.D.

Text

1 *Svasti Śrī* Chōḷaṇ-ṛalai koṇḍa Kō Vīrapāṇḍiyarku yāṇḍu nālu i=
2 daṇ=edir nālu ivv-āṇḍu Mulḷi-nāṭṭup-piramadēyam Iḷaṅ-
3 gōykkuḍit-tiruchchālaitturai niṇṛaruḷiṇa emberumāṇukku Śrī
4 karaṇa-tiruchchittirakūḍatt=irundu muppatt-iraṇḍu āch-
5 chai-um aiñju vāramum=ōdi tāṇam pukkār taṇu-nāiṛṛu chō
6 di nāḷ mēlaik-kaṭṭ-uṇbad-āgaVeṇbu-nāṭṭu Nālgūrt-tiṇaikkaḷattāṇ
7 Chāttaṇ vilai koṇḍu chavaiyār=iṛai kāṭṭādidāga vaitta pūmi Kīḻūrk-ku
8 ṇḍukaḷam chandirādittaval nīrōḍu aṭṭik=kuḍuttadu

Translation

(Lines 1-2) Hail ! Prosperity ! The year four opposite to the year four of Vīrapāṇḍya the king who took the head of the Chōḷa- in this year

(Lines 2-3) For our lord (who was) pleased to stand at Tiruchchālaitturai in Iḷaṅgōykkuḍi, a brāhmaṇa village (*brahmadēya*) in Mulḷināḍu

(Lines 4-6) to feed at the western section (kitchen) on the day of Svāti (star) in the month of Dhanus, those (who) entered the assembly (*tāṇam*) (after) reciting the thirtytwo sections (*āchchai*) of the Vedas five times (*vāram*) at the Śrīkaraṇa-Chitrakūṭa (hall)

(Lines 6-8) Land called Kīḻūrkkuṇḍukaḷam purchased and endowed by pouring water by Chāttaṇ, a revenue officer (tiṇaik-kaḷattāṇ) of Nālgūr and made tax-free by the *Sabhaiyār* as long as the moon and the sun last.

96. Śuchīndram Inscription (III) of Vīrapāṇḍya

Provenance : Śuchīndram, Kanyakumari District Sthāṇunātha temple, rock near the Kailāsa shrine
Reference : *TAS*, III, p. 73 and plate
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 4 + 4 = 8 : 946 A.D.

Text

1 *Svasti Śrī* Chōḷaṇ-ṛalai-koṇḍa Kō Vīrapāṇ-
2 diyaṛku yāṇḍu nāṇgām=āṇḍiṇ=edir nāṇ-
3 gām yāṇḍu Vaiyyāśit-tiṅgaḷ Teṇṇāṭṭu
4 Mūtta Oṛṛaich-chēvakaril chēvakar Araiya
5 . . . . . ṅgaḷil pāy

Translation

Hail ! Prosperity ! In the fourth year opposite to the fourth regnal year of King Vīrapāṇḍiya who took the head of the Chōḷaṉ in the month of Vaikāśi Araiyaṉ ..... a soldier (*Chēvakar*) among the regiment called The Senior Unique or Spying Soldiers (*Mūtta Orṟaich-Chēvakar*) of the Southern country.....

97. Palḷimaḍam Inscription (III) of Vīrapāṇḍya

Provenance : Palḷimaḍam, Aruppukkottai Taluk, Ramanathapuram District. Kālanāthasvāmi temple, south wall
Reference : *SII*, XIV, 82
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 4 + 5 = 9 : 946 – 47 A.D.

Text

1 *Śri* Chōḷaṉ-ṟalai koṇḍa Kō Vīrapāṇḍiyarkku yāṇḍu nāṉgu idaṉ-edir añju
2 ivv-āṇḍu Parittikkuḍi-nāṭṭut-tēvadāṉaṉ-Tiruchchuḻiyal Palḷi-
3 maḍai Chundarapāṇḍiya *Īśvara* ttu Tēvarkku tirunondāvilakkiṉukku Āyaṉ Nāraṇaṉ Na-
4 kkaṉ valḷi ney-aṭṭuvadāga aḍutta [veṭṭi*] kuḍi ..... taṉ koṇḍa āḍu pattu Mēṟpaḍi Chuttaṉ
5 Appikku aḍutta āḍu pattu Mēṟpaḍi Kōvaṉ Mādēvaṉ koṇḍa āḍu pattu Mēṟpaḍi Paḍāraṉ Kīraṉ
6 koṇḍa āḍu pattu Mēṟpaḍi Araiyaṉ-ṟoṇḍaṉ koṇḍa āḍu pattu Mēṟpaḍi Nakkaṉ-Chāttaṉ koṇḍa āḍu pa-
7 ttu Mēṟpaḍi paḍaittalaivaṉ Nakkaṉ Chāttaṉ koṇḍa āḍu irubattaiñju Mēṟppaḍi paḍaittalaivaṉ Valiyāṉ Chāttaṉ koṇḍa
8 āḍu padinaiñju ēṟṟi chemmari velḷāḍu nūṟu Mēṟppaḍiyāṉ Kāriy-Ādaṉūrāṉ koṇḍa
9 āḍu pattu Mēṟppaḍiyāṉ Nakka [ṉ-I]yalan koṇḍa āḍu pattu Mēṟpaḍi it-tēvar veṭṭi-
10 kkuḍi Taṉuv-āchchaṉ Appi koṇḍa aḍu pattu Mēṟpaḍi Toṅgaṉ Nīlaṉ koṇḍa āḍu 10

Translation

(Lines 1-2) Prosperity ! The year five opposite to the year four of King Vīrapāṇḍiya who took the head of Chōḷaṉ-in this year

(Lines 2-4) For perpetual lamps to the deity at Sundara-pāṇḍya-Iśvaram, a sepulchral shrine at Tiruchchuḻiyal a *dēvadāṉa* (village) in Parittikkuḍi-nāḍu sheep given through *Āyan* Nāraṇaṉ Mallaṉ for supplying ghee

(Lines 4-10) Ten sheep to ..... *veṭṭikuḍi* ..... taṉ, to-*do*- (*mēṟpaḍi*) Chuttaṉ Appi to-*do*-Kōvaṉ Mādēvaṉ, to-*do*-Pāḍāraṉ Kīraṉ; to-*do*-Araiyaṉ Toṇḍaṉ to -*do*- Nakkaṉ Chāttaṉ; twentyfive sheep to commander Nakkaṉ Chāttaṉ; fifteen to -*do*-Valiyāṉ Chāttaṉ totalling hundred rams (*chemmari velḷāḍu*) ten sheep to -*do*- Kāri Ādaṉūrāṉ; to -*do*- Taṉuvāchchaṉ (Dhanur-Ādityaṉ?) Appi; to -*do* - Toṅgaṉ Nīlaṉ

There is another piece engraved on the tier which gives similar enumeration: Kāvidi Chēndaṉ - 10 sheep; Chāttaṉ-10; Chādaṉ Neṟkoḍi- 10; Ayal Kuṇamādaṉ-25; Paṭṭampullūr-25; Iḷaiyāṉ Vaittāṉ-10.

98. Palḷimaḍam Inscription (IV) of Vīrapaṇḍya

Provenance : Palḷimaḍam, Aruppukkottai Taluk, Ramanathapuram District Kālanāthasvāmi temple, west wall, base
Reference : *SII*, XIV, 83
Language : Tamil
Script Vaṭṭeḻuttu
Date : Regnal year 4 + 5 = 9 : 946–47 A.D.

Text

1 *Śrī* Chōḷaṉ-ṟalai koṇḍa Kō Vīrapāṇḍiyarkku yāṇḍu nāṉku idaṉ=edir-añju . .
2 v-āṇḍu Paruttikkuḍi-nāṭṭu tēvadāṉam Tiruch-chuḻiyal Palḷi-
3 paḍaich-Chundarapāṇḍiya *Īśva*rattu tēvar-aḍiyāḷ Tēvaṉ Karudāchchilaikka.
4 ti magaḷ Kāvidi Kaṇaiperṟāḷ, magaḷ Nandi Chaḍaiyam-Paḍāri

5 Mēṟpaḍiyūr Nidi peṟṟāḷ ival magaḷ Kāvidi Tāṅgi . . . .

6 makkaḷum Mēṟpaḍi Tēvar-aḍiyār Nakkam-Chaḍaiyam-Kulai. . . .

7 Āchchaṇ . . . Kuluṅgāvilai Nakkaṇ Kuluṅgāvilai Taṉṉichchai

8 Mēṟpaḍi Kuluṅgāvilai Kuṇaśīlaṇ Kaṇḍaṇ Vi

Translation

(Lines 1-2) Prosperity ! The year five opposite to the fourth year of King Vīrapāṇḍya who took the head of Chōḷaṇ - in this year

(Lines 2-3) Of Sundarapāṇḍiya-Īśvaram, a sepulchral shrine in Tiruchchuḻiyal, a temple-village in Paruttikkuḍi-nāḍu

(Lines 3-8) the servant maids of the deity : Tēvaṇ Karudāchchilaik . . of Nandi Chaḍaiyaṇ Paḍāri, the daughter of Kāvidi Kaṇaiperṟāḷ, Nidhi-perṟāḷ; her daughter Kāvidi Tāṅgi . . . ; and her issues; Nakkaṇ Chaḍaiyaṇ . . . Kulu[ngāvilai] Āchchaṇ; . . . Kuluṅgāvilai; Nakkaṇ Kuluṅgāvilai Taṉṉichchai; Kuluṅgāvilai Guṇaśīlaṇ Kaṇḍaṇ Vi . . . . . (incomplete)

99. Kīḻmāttūr Inscription (I) of Vīrapāṇḍya

Provenance : Kīḻmāttūr, Madurai Taluk, Madurai District
Maṇikaṇṭhēśvara temple, north wall.

Reference : *SII*, XIV, 84 and 85

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 4 + 5 = 9 : 946-47 A.D.

Text

1 *Svasti Śri* Chōḷaṇ-ṟalai koṇḍa Kō Vīrapāṇḍiyaṟkku yāṇḍu nāṉku idaṇ=edir añju ivv-āṇḍu Tirumāttūr *Bhaṭṭā*rarkku Śrīkaṇṭhēś *vara* m=eṉṟu tiruk-kaṟṟaḷi eḍutta teṇ . . . . . .

2 ṇḍañ-Chāttaṇ it-tēvarkku Śrīkāryya m=ārāyāniṉṟu it-tēvar paḻaṇ-tēvadāṇam Pirundai-ūrp-paḍum nīr-nilaṇ Chōḷāṇtakaṇ=eṉṟu tān mayakkiṇa nandavāṇam

3 piṇ tēṟk-uḷḷadu-oṉṟē nāṇ-māv-arai it-taḻit-tēvar-aganāḻigaiyārkku nālu pangināl *archchanābhōga* m-āy nīṅgu nir-nilaṇ araiyē iraṇḍu mā ni . . . . . .

4 raiyē araikkālum it-tēvarkk-uriya puṇcheyyālum it-taḻi uvachchaṇ Śrī Palluvam-Pūvaṇavaṇ niyadam āṟ-āḻ-itṭu uvachchap-paṇi chey ma . . . . . .

5 t-tēvarkkup-paṇḍu kāśu poli-ūṭṭināluṅ=kāliiṇālum it-tēvar nārāya-nāḻi *Śrīkaṇṭha* n=āl neyy-aṭṭakkaḍava paḻaṇ-kuḍigaḻai ārāñji . . . . .

6 īt-tēvar-aganāḻigaiyār vaśam Pirundaiyūr *Śrīdharaṇ*-Atirāttiraṇ vachcha poli-ūṭṭuk-kāśināl=ivarga ḷ=aṭṭakkaḍava neyy=uḻakku it-tēvar veṭṭikkuḍi iḍaiyaṇ (incomplete)

Three Fragmentary portions

I

1 . . . . . it-tēvar. ḻanā . . . . . Tirumāttūr

2 nilaṇ oṉṟēy nāṉmāv-araiyuñ chuṭṭi vachcha i-

3 ṟaiyum echchōṟum eppērppaṭṭidum mūṉru kū-

4 ṟ=ākki *āchāryyabhōga*-m=āgat-tāṇ kalli vayakkik=

5 kuḍutta chōḷāntaka . . . . . cheyyālum nandavāṉa-

6 m *Śrī* kaṇṭanālum nandavānam Pañchavaṉ-mādēvaṇ ni-

7 lan oru kūṟu Tēvar iṟuppad=āgavum aga nāḻi-

8 gaiyār taṅgaḷ paṅgāl oru kūṟ-iṟuppadāgavum uva-

9 chchaṇ taṇ uvachcha-viruttiyāl oru kūṟ-iṟuppad=āga-

10 vum idi . . . . . .vi. . . . . .

II

1 .r veṭṭikkuḍi Piridi-chāttaṇ vaśam-aḍutta āḍ=iruvatt-aiñjiṉāl=ivaṇ=aṭṭakkaḍa-

2 va ney āḻākku ip-Piridi-Chāttaṇ vaśam Pirundaiyūrch-Chaḍaiyaṇ-Atirāttiraṇ=aḍut-

3 ta āḍu paṉṉ-iraṇḍ-araiyināl=ivaṇē aṭṭakkaḍava ney iru-chevitṭ-arai ich-Chaḍaiyaṇ-Atirātti-

4 raṇ yit-tēvar veṭṭikkuḍi Araiyaṇ Muṇiyākkuḍai vaśam=aḍutta āḍu pann-iraṇḍ-araiyinā-

5 l=ivaṇ=aṭṭakkaḍava ney iru-chevitṭ-arai it-tēvar veṭṭikkuḍi Vēḷāḷaṅ-chevvarai paḻam-

6 baḍiy=aṭṭikkaḍava ney iru-chevitṭ-arai it-tēvar veṭṭikkuḍi Kāri Kāmaṇ Paḻambaḍiy=aṭṭak-

7 kaḍeva ney .....
8 ḷambaḍiyā .....
9 v-ārāñju mu .....
10 ṛa ..... mum .....
11 l-iḍuvaṇa .....

III

1 ñ-Chāttaṇ paḷambaḍi aṭṭakkaḍava ney āḷākkut-tayir-amud-uri ivaṇ vaśam Paḷañjikkōṇ .....
2 ku it-tēvar veṭṭikkuḍi Chātta ..... paṇai paḷambaḍiy-aṭṭakkaḍava ney āḷākkut=tayir-amud .....
3 it-tēvar veṭṭikkuḍi Parānta ..... yāḷaṇ paḷambaḍiy=aṭṭakkaḍava ney urit-tayir-ami .....
4 it-tēvar kuḍi Koyyaṅ-kallaṛa ..... y= aṭṭakkaḍava ney uḷakku tayir-amid-iru-nāḷi .....
5 śam aḍutta erumai ēḷ-araiyiṇāl=ivaṇ= aṭṭakkaḍava ney uḷakku Koḍimaṅgalattu Veḷḷāḷan
6 ṭṭakkaḍava ney uḷakku ivaṇēy ..... ēḷaraiyiṇāl=aṭṭakkaḍava tayir-amidu nāḷi Paḷañjikkōṇ ma .....

Translation

(Line 1) Hail ! Prosperity ! The year five opposite to the fourth year of king Vīrapāṇḍya who took the head of the Chōḷa - in this year

(Lines 1-2) While examining the affairs (*Śrīkāryam*) of this deity Kaṇḍañ-Chāttaṇ *alias* Teṇṇavaṇ-Tamiḷavēḷ who raised the stone temple called Śrīkaṇṭhēśvaram for the Lord *(bhaṭārar)* of Tirumāttūr

(Lines 2-5) the old gifts of lands to this deity .... garden (wet) land brought under cultivation and named Chōḷāntakan by himself in Pirundai-ur .... to the south ... (to the extent of) four and a half *mā* ; land one-half and one-eighth excluding one half and two *mā* consisting of four shares for the committee of the central shrine *(aganāḷigaiyār)* of the deity in this temple, the dry land of this deity; ..... for the daily piping service by six persons (under) Śrī Palluvan-Pūvaṇavaṇ, a piper of this temple; the old tenants duty bound to measure out the ghee by Śrīkaṇṭhan, the iron measure of this deity (in lieu of) the interest-yielding *kāśu* and cows (*kāli*) (received from) the deity since old times-having examined these: ... shepherd .... a free-labour tenant of this deity to measure one-fourth (*uḷakku*) of ghee in lieu of interest-yielding *kāśu* deposited by Śrīdharaṇ-Atirātraṇ of Pirundaiyūr with *aganāḷigaiyār* of this deity ... (Three fragmentary portions)

I

(Lines 1-10) ... dividing into three parts (*kūṛu*) (the tax amount)of land tax and feeding charges for the day (*echchōṛu*) etc., towards the land of one (*vēli*) and four and half *mā* in Tirumāttūr ... ḷa-nāḍu, (belonging to) this deity; the deity shall remit one part from the field called Chōḷāntakaṇ brought into cultivation by himself (i.e., Kaṇḍaṇ Chāttaṇ) as land enjoyable by the priests; the *aganāḷigaiyār* shall remit one part from their share; the piper shall remit one part from the land enjoyable (on account of his profession - *uvachchavṛitti*) ....this ...

II

(Lines 1-11) .... one-eighth *(āḷākku)* of ghee to be measured (by) free-labour tenant Piridi Chāttaṇ (who) received twenty-five sheep; two and a half *cheviḍu* of ghee to be measured by this Piridi-Chāttaṇ (who) received twelve and a half sheep from Chaḍaiyaṇ-Atirāttiraṇ of Pirundaiyūr; two and a half cheviḍu of ghee to be measured by free-labour tenant of this deity Araiyaṇ Muṇiyākkuḍai (who) received twelve and a half sheep from this Chaḍaiyaṇ-Atirāttiraṇ; two and a half *cheviḍu* of ghee to be measured as in the past times (by) Vēḷāḷaṇ-Chevvarai, a free-labour tenant of this deity; two and a half .... (by) Kāri Kāman .... .deity; ...as in the past times examined .....

III

(Lines 1-6) .... one eighth (*āḷākku*) of ghee and one-half (*uri*) of curd to be measured (by) .... ñ-Chāttaṇ as in the past; one-eighth ..... .by Chāttaṇ as ..... paṇai free-labour tenant of this deity (who received from) Paḷañjikkōṇ; one-fourth of ghee and two *nāḷi* of curd (by) Parānta ..... yāḷaṇ, a free-labour tenant of this deity; one-fourth of ghee and two *nāḷi* of curd to be measured (by) Koyyan-Kallaṛa ...., a tenant of this deity; ..... one-fourth ghee to be measured (by) .....(in lieu of) seven and a half buffaloes received from ....; Vaḷḷāḷaṇ of Koḍimaṅgalam ...one-fourth ghee; one *nāḷi* of curd (in lieu of) seven and a half buffaloes; Paḷañjikkōṇ .....

100. Kīḻmāttūr Inscription (II) of Vīrapāṇḍyal

Provenance : Kīḻmāttūr, Madurai Taluk, Madurai District Manikaṇṭhēśvara temple, south wall

Reference : *SII*, XIV, 87

Language : Tamil

Script : Vaṭṭeḻuttu

Date : C. 946–47 A.D.

Text

1 Taṇḍamiḻō-d = Āriya-nūl va -

2 lla Tamiḻavēḷ, vaṇḍ-amaruñ-chōlai śūḻ Māttūriṛ = kaṇḍapaḍi, eṇṇuṅ=kuṇṛāmai pārttiyaṛṛum=ā . . r=āḍi, eṇṛum=pūmpōḍ-avaṛku ‖ - Pū-miśai maḍandaiyaṁ puṇai-Tamiḻp-pula . . . r . . ., nā-miśai-

3 maḍandaiyam naṇg--iṇid=irukka, mārvu =mugamu=maṛṛavarkk=aḷitta, tāḷ-keḻu taḍandōṭ - chatur-āchāraṇ,=amaichchaṇ it-to. . . . varkkuṅ,=Kachchi-mūdūrk-kāmak-kiḻavōr, paḍu-vaṇ-kīrtti marab-uḻāṇ vāḍik,= kūḍi . . . .mudal van .

4 tu-kōḷ-ari malart, Teṇṇar-kōmāṇ=Kaṇṇi-naṇ-nāṭṭup,-puḻaka vāśaliṛ-pōr-aruṅ-puriśai, kanaka=māḻikaik=kaḻa . . . . malaṇ, iṛaivarai magaḻir=ēṛṛiya viḻakkam = [aṛurai] kaḍaṛ-pakkatt=ār-iruḷ kaḍiyum, pu . . . .ṛai . . . . yūr-uḍai . . . .

5 ya pēr-uḻāṇ maṛai-poruṭ,-Ta (da) riśanam-āṛun-Tamiḻgaḷ mūṇṛum, variśaiyil=amainda Vaḍanūl-vagaiyum,= Nīḍi-nūlaiyu=mē-tagu purāṇamum, Pātañjala-mudaṛ-paṇuvaṛ-payaṇgaḻum meymaiy-uṇarn. . . ṛu Vīrapāṇ (incomplete)

Translation

(Verse 1[1]) Tamiḻavēḷ, well-versed in the cool Tamiḻ and Samskrita (*Āriyam*) works, erected at Māttūr surrounded by garden land (*chōlai*) sheltering bees (a shrine) . . . . which will never deteriorate

(Verse 2[2]) The minister of clever conduct, with broad arms stretching upto the knees, with the lady on the lotus (*Lakshmī*) and the lady on the tongue, with Tamil being well placed, having given up his chest and face respectively to them . . . . . an ardent and rightful native of the ancient place Kaḍchchi (Kāñchi) hailing from a family of famous tradition . . . . . the fortified golden palace with inviting gate, in Kaṇṇi-nāḍu[3] of the lord of the South (*Teṇṇar-Kōmāṇ*) illuminated with lamps dispelling darkness lighted by ladies devoted to the lord . . . . . bearing the name . . . . . having grasped the truths from the original works like the six *darśanas*[4] the three Tamils,[5] Sanskrit works (*Vaḍanūl*) of the same standard, work on law, best *purāṇas* and *Pātañjala* . . . .

Notes

1 Verse 1 is in Veṇbā metre

2 Verse 2 is in Āśiriya-viruttam

3 This probably points to the region around Kanyākumari

4 The six *darśanas* are the six philosophical systems comprising the two mimāmsas (pūrva and uttara), *nyāya, vaiśēshika, sānkhya* , and *yōga*. It is possible alternately that these stand for the six branches of the *Vēda* as *Pātañjala*, a work by Patanjali on Yōga is mentioned separately later on.

5 The three Tamiḻs are Literature (*Iyal*) Music (*Isai*) and Drama (*Nāṭaka*).

101. Kīḻmāttūr Inscription (III) of Vīrapaṇḍya

Provenance : Kīḻmāttūr, Madurai Taluk, Madurai District Maṇikaṇṭhēśvara temple, west wall

Reference : *SII*, XIV, 86

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 4 +5 = 9 : 946-47 A.D.

Text

1 *Svasti Śri* Chōḻan-ṛalai koṇḍa Kō Vīrapāṇḍiyaṛku yāṇḍu nāṇgu idaṇṇ edir añju ivv-āṇḍu Tirumāttūr *bhaṭā*rarkku Śrīkaṇṭheśvara m =eṇṛu tirukkaṛṛali eḍu . . . . .

2 varkku Śrīkāryyam=ārāyāniṇṛ=it-tēvar tēvadāṇa-Māḍakkuḻakkiḻ Śrī Parāntakanallūr =āyiṇa Vāmadēva-maṅgalam-Kōnēri uṭpaṭṭa ūrār=it-tēvarkku pāḍakkaḍa

3 rumuṛṛ . . . . .ḍi aḻakka kaḍava nell=annūṛē muppattaiṅ-kalattālum ivagaḻē iḍak=kaḍava

uruvu poṉ maṇṟavāri Īḷakkāśu muppadiṇālum it-tē

4 ruv-amidiṇukkup-patt-eṭṭuk-kuttal pōdiṇṇā-nāḷi ariśiy=āga niyadam ariśi paṇṇiru nāḷiyum aṇṇa-*bali* kkum mēṟpaḍi kuttal niyadam ariśi mun-nāḷi mūḷakkum i . . . . . .

5 ṟṟi niyadam patt-eṭṭuk-kuttal =ariśi padiṉ-ēḷu nāḷiyiṇāṟ =kuttal vāśi ēṟṟi ariśi irubadināḷi mūḷakkināl =iraṭṭi nell =oru nāḷaikk =eṉ kuṟuṇi nāḷiyu . . . . . .

6 laṉēy mukkuruṇiyum=ivattukkuk=kuṟuv-āḷ kūli kalattu-vāyk=kuṟuṇiy=āgak-kūli nellup =padiṉ-mukkalaṉēy nāṟ-kuṟuṇi oru nāḷiyum ēṟṟit =tiruv-amidu aṟa nel . . . . . .

II

1 ttu tēvar-amidu cheyyumpoḷud=unṇum *brāhmaṇa* r aivarkku mēṟpaḍi kuttal-ariśi eḷu-nāḷi-uriyināṟ=kuttal mādam ēṟum=ariśi nāḷi - mūḷakk-[ēyāḷākk=ēṟṟich-chēral-ariśi oṉbadi-ñāḷi uḷakk-āḷākkināl=iraṭṭi nel . . . . . varkku nell =aṟubatt-āṟu kalamun=tirumeyp-pūchchuch-chandaṇa=niyadam arai palam=āga ōrāṭṭai nāḷaikkuch=chand anan=nūṟṟeṇbadiṉ-palattiṇukku nellu . . . . . .

2 k=kāśu ōrāṭṭai nāḷaikku vēṇḍu nellut=toṇṇūṟṟuk-kalamum= ivaṟṟukkuk-kuṟuv-arai nāḷi=nell=aṟu kalamum= ivagaḷukku niyada= neyy=uḷakkiṇukkum=tayir=iru nāḷi . . . . . m=āga Īḷak-kāśu-pann-iraṇḍum-tiruppuga ikkuk=kuṅguliya=niyadam orupalav-araiyāga ōrāṭṭai nāḷaikkuk=kuṅguliyam aññūṟṟu-nāṟpaḍiṉ pala . . . . . .

3 liy=āga ēṟṟi ōrāṭṭai nāḷaikku nellu nūṟṟu nāṟpattu nāṟ-kalamum *dēva*rkkum *brāhmaṇa* rkkum *dēvar* nandavanaṅgaḷil *dēvar* vārattil =aiṅ-kaṟi-y-amidu koḷvad=āgavum= ivargaḷukku viṟagu-nīruṅ-nīruṅ=tāṉēy ka . . . . . pa padiṉ kalam-āga Īḷak-kāś=oṉṟ-araiyum aḍaikkāy=amidiṇukku niyadam-veṟuṅ-kāy muppad=āga-ōr-āṭṭai nāḷaikku veṟuṅkāy padiṇāyiratt- =eṇṇūṟṟiṉ . . . . .

4 r = ivaṇukku niyada nēll-aṟu nāḷiy =aga ōrāṭṭai nāḷaikku nell=irubattēṇkalaṉēy panniru-kuṟuṇiyum=ivaṇukkup=puḍavai mudalukk =āṭṭai . . vaṭṭa =nellu muppadiṉ kalamum ēṟṟi nell =aimbatteṇkalaṉēy panniru kuṟuṇi . . . . .y muvvāyirattu nūṟ=āga Īḷak-kāśu mūṇṟum ilaiy-amidukkut=teriyilai niyada=mūv-aḍukk=āga ōrāṭṭai nāḷaikku vēṇḍum ilaiy-amid=irunūṟṟeḷuba . . . . . .

5 ruvar=āṇ-aḍigaṇmārkku niyada=nellu mukkuṟuṇiy=āga ōr-āṭṭai nāḷaikku nell =eḷubattaṟu kalamum=ivargaḷ=iruvarkkum āṭṭaivaṭṭap=puḍavai mudalukku nell =aṟubadiṇ kalam (m)=ēṟṟi aḍigaṇmār= i . . . . . kut =teriyilai tōṇṇūṟṟup-paṟṟ=āga Īḷak-kāśu mūṇṟuṁ nūṟṟ-amidiṇukku ōr-āṭṭai nāḷaikku Īḷak-kāś-araiyum ēṟṟi *nibandha*m aḍaitta nel . . . . . l-eḷu-nāḍ-uriy =āga ōr-āṭṭai nāḷaikku

6 tt-irukalamum Śrī kōyil meḷugu . . . . .patt-aḍigaṇmārkku niyada=nellu muppatt-aṟu kalamum ivargaḷ=iruvarkkum āṭṭai-vaṭṭap-puḍavai mudalukku nel . . . . . nāḷiyum Īḷak-kāś=irubadum nīkki niṇṟa nellu aṟubatt-oru kalaṉē irutūṇi nā-ṇāḷiyum Īḷak-kāśu pattum ivai āṭṭai-vaṭṭamu . . . . . .

III

1 m Paṅguṇi Uttirat-tiruviḷāvukkuk=kaṇḍ-aḷiv=āgavum ip-pariśu *nibandha*m aḍa iṭṭāṉ Teṇṇavaṉ=Ṟamiḷavēḷ=āyiṇa Kaṇḍaṉ-Chāttaṇṇ=āyi . . . . idu panmāhēśvara rakshai !!

Translation

(Line 1) Hail ! Prosperity ! The year five opposite to the fourth year of King Vīrapāṇḍya who took the head of the Chōḷa - in this year

(Lines 1-2) . . . . . having raised a stone temple called *Śrīkaṇṭhēśvara* m for the lord at Tirumāttūr looking into the sacred affairs *(Śrīkāryam)* of this lord

(Lines 2-3) by paddy of five hundred and thirty-five *kalam* to be measured and 30 *Īḷakkāśu* in the shape of (minted) gold collected as maintenance fee for the meeting place . . . . (by) the residents of Śrī Parāntakanallūr *alias* Vāmadēvamaṅgalam Kōnēri in the division kil of Māḍakkuḷam, a village of this deity[1]

(Line 6 and III) the remaining paddy of 61 kalam, 2 *tūṇi* and 4 *nāḷi* and ten Īḷakkāśu . . . . is to be spent for the festival ending with the day of

1 See table for continuation.

TABLE

Item	rate for occasion	daily rate	total rice	paddy (daily)	annual
Food offerings Rice offering (*anna-bali*)	4 *nāḷi* $3\frac{3}{4}$ *nāḷi*	12 *nāḷi* 17 *nāḷi*			
plus pounding at the rate of 10 : 8 ratio of paddy versus rice	..	20 3/4 *nāḷi*	8 *kuṟuṇi* and 1 *nāḷi*	..... *kalam* 3 *kuṟuṇi*	
paddy rate for pounding	1 *kuṟuṇi* per *kalam*			÷	13 *kalam*, 4 *kuṟuṇi* and 1 *nāḷi*

II Lines 1-3

Feeding five brahmaṇas when the deity is fed		$9\frac{3}{8}$	..		66 *kalam* of paddy
Sandal paste for anointment	1/2 *palam*				180 *palam*
...	..	..	..	..	90 *kalam* 6 *kalam*
fare for preparing paste		1/4	curd 2 *nāḷi*		12 *Iḷakkāśu*
kuṅgiuliyam for incense (*pugai*)	..	1 1/2 *palam*	540 *palam*		..

Line 3

Let there be five dishes of vegetables (kaṟiy-amidu) for the deity and the brāhmaṇas				
Firewood and water	..	10 *palam*		1 1/2 *Iḷakkāśu*
nuts for betel	..	30		10800
.....	..	6 *nāḷi*	..	28 *kalam* and 12 *kuṟuṇi*
clothing for (the gardener)	..	..	..	30 *kalam* 58 *kalam* 12 *kuṟuṇi* 3 *Īḷakkāśu*
betel leaves	..	3 *oḍukku*		270

Lines 5-6

two (*āṇaḍigaḷmār*) male devotees	3 *kuṟuṇi*	..	..	72 *kalam*
clothing "	..	..	..	60 *kalam*
betel leaves (*teṟiyilai*)	..	..	..	90 *paṟṟu* for 3 *Iḷakkāśu*
Chunam (nūṟṟamidu)	..	..	..	1/2 *Īḷakkāśu*
Total paddy assigned (*nibandham*)	..	$7\frac{1}{2}$ *nāḷi*	..	2 *kalam*
2 servants cleaning (and decorating)	..	..	..	36 *kalam*
Clothing for them	..	..	..	20 *Īḷakkāśu* and paddy

Uttiram star (in the month of) Paṅguṇi - thus made the assignment Teṉṉavan Tamilavēl *alias* Kaṇḍañ-Chāttaṉ . . This is in the protection of the several *māhēśvaras*.

102. Śuchīndram Inscription (IV) of Vīrapāṇḍya

Provenance : Śuchīndram, Kanyakumari District, Sthāṇunātha temple, rock near the Kailāsa shrine
Reference : *TAS*, III, pp. 73-74 and plate
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 4 + 6 =10 : 948 A.D.

Text

1 *Svasti Śrī* Chōḻaṉ-ṟalai koṇḍa Kō Vīrapāṇḍi-
2 yarkku yāṇḍu nāṉgu iḍaṉ=edir āṟu iv-
3 v-āṇḍu Kaṉṉi-nāyiṟu piṟanda *Saṁkirānti* mu-
4 dal=āgat=Tiruchchivīndirattu Emperumāṉu-
5 kku niyadam uḻakku ney muṭṭāmal eri-
6 vad= āgat= Tiruvaḻudi-vaḻanaṭṭut= Tiruk-kōḻūrch = Chā-
7 ttañ =Chiṅgam vaitta tiri (ru) nondāviḻakku o-
8 ṉṟu idukku viṭṭa chāvā-mūvāp-pēr-āḍu
9 mūṉṟu niyāyamum piḻaiyādaṇa aiym-
10 badu Ivai paruḍaichchavaiyārkku kāṭṭi kuḍu-
11 ttaṇa

Translation

(Lines 1-3) Hail ! Prosperity ! The year six opposite to the regnal year four of king Vīrapāṇḍya who took the head of the Chōḻaṉ - In this year

(Lines 3-8) Chāttaṉ Chiṅgam of Tirukkōḻūr in Tiruvaḻudi-vaḻanāḍu gave one sacred perpetual lamp for being lighted with one-fourth measure of ghee to (the deity) 'Our Lord' (Em-perumāṉ) of Chivīndram from the beginning of the month of Kaṉṉi (Kanyā- September-October).

(Lines 8-11) Fifty undying and unaging sheep were given for this lamp, which do not fail the three tests (*niyāyam*)[1] ? These were presented before and given to the assembly committee.

1 The intended meaning is perhaps 'which were not the unlawful property of the donor'. It has been understood to mean 'which had not wronged the three bodies'; Also suggested to mean three bodies of merchants or the three bodies ūrār, nāṭṭār and sabhaiyār (TAS, IV, pp. 122-3).

103. Palḷimaḍam Inscription (V) of Vīrapāṇḍya

Provenance : Palḷimaḍam, Aruppukkottai Taluk, Ramanathpuram District. Kālanāthasvāmi temple, west wall. sūami
Reference : *SII*, XIV, 88
Language : Tamil
Script Vaṭṭeḻuttu
Date : Regnal year 4 + 7 = 11 : 949-50 A.D.

Text

1 Śrī Chōḻaṉ-ṟalai koṇḍa Kō Vīrapāṇḍiyarkku yāṇḍu nāṉku iḍaṉ=edirēḻu ivv-ā-
2 ṇḍu Parittikkuḍi-nāṭṭu Tēvadānam(n)-Tiruchchuḻiyal palḷipaḍai Chundrapāṇḍiya-*Īśva* rat-
3 tu *Śrī Mahāvrati* kaḷ maḍattinukku viḷakku neykku aḍutta chāva-muvā pērāḍu irubadu ivaṟṟināl (n).
4 ney Chōḻāntaka-nāḻiyāl munnāḻi ivv-āḍu koṇḍu in-ney aṭṭuvāṉ=āyiṉāṉ Chōḻa-nāṭṭu Ma-
5 ṟuk-kīḻ irukkiṉṟa Āyaṉ Tiṉṉāṉiyu=Marundiyum Kōḍaṉ-Maṇattāṉum in-neykkum iva-
6 gaḻukkum puṇai it . . ru . . vā nāsakaṉ Nāraṇa-Nakkaṉ Mēṟppaḍiyāṉ iñ-ñaṭṭu Peruñ-Chennilakkuḍi pa-
7 ḍait-talaivaṉ Palavaṉukk-āga kaikkoṇḍa āḍu pattu Chōḻāntaka-nāḻiyāl tiṅgal nāḻi ney ivaṉu-
8 kku puṇai Tārāṉ Kōviñjaṉ ॥ 2 ⁻

Translation

(Line 1) Prosperity ! The year seven opposite to the fourth year of King Vīrapāṇḍya who took the head of the Chōḻa - in this year

(Lines 2-3) Twenty undying and unaging sheep (were) given for ghee for lamp in the monastery of Śrī Mahāvratigaḷ of Sundarapāṇḍya-Īśvaram, a sepulchral shrine at Tiruchchuḻiyal, a deity's village in Parittikkuḍi-nāḍu

(Lines 3-8) Ghee from these sheep (to be measured is) three measures (*nāḻi*). Having received these sheep (the following) are to supply this ghee by the measure (called) Chōḻāntakaṉ. Āyaṉ

(shepherd) Tiṉṉāṉi, Marundi and Kōḍaṉ-Maṇattāṉ residing at Maṟu (division-*Kiḷ*) in Chōḷa-nāḍu; Nāśakaṉ (Nāyakaṉ) Nāraṇaṉ-Nakkan (is) the surety for this ghee and these (persons). The above person (Nāraṇaṉ Nakkaṉ) received ten sheep on behalf of Palavaṉ, a commander of Peruñchenni-lakkuḍi in this division (*nāḍu*) (and) one *nāḷi* of ghee (to be measured) per month by the measure (called) Chōḷāntakaṉ. The surety for this person (is) Tārāṉ Kōviñjaṉ (Gōvindaṉ).

104. Vijayanārāyaṇam Inscription (I) of Vīrapāṇḍya

Provenance : Vijayanārāyaṇam, Nanguneri Taluk, Tirunelveli District. Manōmaṇīśvara temple, south wall.
Reference : *SII*, XIV, 89
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 12 : 949–50 A.D.

1 *Svastī Śrī* Chōḷaṉ talai koṇḍa kō Vīrapāṇḍiyarkku yāṇḍu 12 paṉṉiraṇḍu ivv-āṇḍu Nāṭṭaṟṟuppōkku [piramadēyam Viśaiyanārāyaṇach]-

2 charuppēdimaṅgalattu Moṇōmayaṇīś*vara* ttup-Perumāṇaḍigaḷukku ivv-ūr . . . . .ñjichchi Chaduran Pa . . . . . .

3 Idaṇukku vaitta chāvā-mūvāp-pērāḍu irubattaiñju ivai koṇḍu niśadam=āḷākku neyy-aṭṭu (incomplete)

Translation

(Line 1) Hail ! Prosperity ! The year 12 twelve of king Vīrapāṇḍya who took the head of the Chōḷaṉ - in this year

(Lines 1-3) . . . . .Chaduraṉ Pa . . . . of this place (endowed a lamp) for the Lord ('s feet) of Maṇōmayaṇiśvaram at Vijaiyanārāyaṇa-chatur-vēdimaṅgalam, a *brahmadēya* (in the division of) Nāṭṭāṟṟuppōkku, Twentyfive sheep, undying and unaging, were given for this by him. Having received these one-eighth measure of ghee will be measured daily by . . . . .

105. Paḷḷimaḍam Inscription (VI) of Vīrapāṇḍya

Provenance : Paḷḷimaḍam, Aruppukkottai Taluk, Ramanathapuram District. Kāl-anathawāmi temple, north base.
Reference : *SII*, XIV, 90
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 113 : 950–51 A.D.

Text

1 Śrī Chōḷaṉ talai koṇḍa Kō Vīrapāṇḍiyaṟku yāṇḍu padiṉmūṉṟu i-

2 vv-āṇḍu Parittikkuḍi-nāṭṭu tēvadāṉam Tiruchchuḻiyal Paḷḷimaḍai-

3 ch-Chundarapāṇḍiya *Īśva*rattu tēvarkku Pōḻiyūr-nāṭṭu Chuḍuvūr Pōḻiyūr-nāṭṭu

4 Mūvēṇḍavēḷāṉ=āyiṉa Araṅgam-Pūdi vaitta tirunondāviḷakku iraṇḍu ivaṟṟiṉukku a-

5 ḍutta āḍu nūṟu in-nūṟṟiṟk=Aḷagaṉ Nāraṇaṉ koṇḍa āḍu 25 ney āḷākku Mēṟpaḍiyāṉ Koṟṟaṉ Chā-

6 ttaṉ koṇḍa āḍu 25 ney āḷākku Mēṟpaḍi Kiḻavaṉ-Appi koṇḍa āḍu 12 arai Mēṟpaḍi Vīra-

7 Arumāṇi koṇḍa āḍu 12 arai ney iru-chevittu-arai

Translation

(Line 1) Prosperity ! The year thirteen of King Vīrapāṇḍya who took the head of the Chōḷaṉ-in

(Lines 2-4) this year for the deity of Sun-darapāṇḍya-Īśvaram at Paḷḷimaḍai in Tiruchch-uḻiyal, a deity's village in Paruttikkuḍi-nāḍu Araṅgaṉ Pūdi, the Mūvēndavēḷāṉ of Pōḻiyūr-nāḍu, of Chuḍuvūr in Pōḻiyūr-nāḍu endowed two perpet-ual lamps.

(Lines 4-7) For these (one) hundred sheep were given. Out of these hundred Aḷagaṉ Nāraṇaṉ took 25 sheep (to measure) one-eighth of ghee; so also Koṟṟaṉ Chāttaṉ took 25 sheep (to measure) one-eighth of ghee; so also Kiḻavaṉ Appi took $12\frac{1}{2}$ sheep (to measure) one-eighth of ghee; so also Vīra

Arumāṇi took 12 1/2 sheep (to measure each) $2\frac{1}{2}$ *cheviḍu* of ghee.[1]

Note

1 This seems to indicate that one-eighth of a *nāḷi i.e.* āḻākku is equal to five cheviḍu. Since the record stops here, 25 sheep are yet to be accounted for.

106. Śrīvilliputtūr Inscription of Vīrapāṇḍya

Provenance : Śrīvilliputtūr, Srivilliputtur Taluk, Ramanathapuram District. Perumāḷ temple, maṇḍapa, south wall.

Reference : *SII*, XIV, 91.

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 13 + 1 = C. 951–52 A.D.

Text

1 *Svasti Śrī* Chōḻaṉ-ṟalai koṇḍa kō Vīrapāṇḍiyaṟku-padiṉmūṉṟu idaṉṉ=edir-āṇḍu Tiruvaḷudi-nāṭṭup-Peruṇguḷattu Śatrubhayankara-Mūvēdavēḻāṉ-āyiṇa Vēḻāṉ Parañjōtikku Malli-nāṭṭu *brahmadēya* m

2 Villipputtūr *mahāsabhai*yōm=kūṭṭañ-chāttik=kūṭṭak=kuṟaiv-iṉṟit=tirukkaṟṟa-li-mahādēvar kōyiliṟ=kūḍiy=irundu ivv-ūr *Jalaśayana*ttuk=kiḍand-aruḷiṇa Paramasvāmikkum=m-ivv-ūrt-tirukkaṟ-ṟaḷi-*Īsvarabhaṭṭāraka*rkku=maṟṟu-

3 m=i- *sthāna*ngaḷir =ṟāṉ vēṇḍun=*dharma*ñ-cheydukoḷḷa īt-tēvargaḷukk=āga iṟayili viṟṟukkuḍutta *bhū*miy=āvadu eṉgaḷ-ūrp-paḍāgai Mārapputtūr Irambāṭṭamuṅ-Koḍivīḍum=uppaḍa varaiyiṟ-churṟu-muṟṟum =uṉṉilam =oḷi-

4 v=iṉṟi viṟṟuk=kuḍuttōm *mahāsabhaiyō*m Idaṇukkuk=k kīḻ ellai Maṇikūḍatt-ellaiyāl mēlun=Teṉṉ-ellai Śrīkāṇtamaṅgalattu ellaiyāl vaḍakku Mēl-ellai *Śrī*kāṇtamaṅgalattuk =kuḷavāykku =Mi

5 ttira-nidi-ellaikkuṅ-kiḻakkum Vaḍav-ellai āṟṟut-teṟkum= ivv-iśaitta perunāṇk-ellaiyil =agapaṭṭa *bhū*miyuṅ=kiṇaṟugaḷuṅ= =kuḷamun=kuḷattalaiyuṅ=kuḍiy- ir-ukkaigaḷuñ= kāvun =

6 kain-naḍu maramum paṇaiyum puṟṟun=teṟṟiyu=mīṉ-paḍu-paḷḷamun=tēṉ-paḍu-pottuṅ=kūḍamum maṟṟum=uḍumboḍ=iyāmai tavaḷndad= eppērppaṭṭadum emmil= iśainda vilaip-poruḷu

7 m erṟaikkum=ip-pūmikku vēṇḍum=iṟai-*dravya* muṅ= kaiyyilēy = aṟak = koṇḍu eṉṟum =eppērppaṭṭa iṟaiyuṁ echchōṟum veṭṭi vediṇaiyun = koḷḷādid = āgavum = ipparis = iśaindu viṟṟuk-kuḍu-

8 ttōm Villipputtūr *mahāsabhai* yōm Śatrubha yankara-Mūvēndavēḻāṉ=āyiṇa Vēḻāṉ Parañchōtikku Ip-parisiṉṉ- ivv-iraṇḍu śikōyilun=tāṉ vēṇḍun=*dharmma* ñ-cheydu Ślāśilālēkhai cheydu-ku-

9 ḍutt . . . . . ṇilār-ēṉum pūmiy-uḷḷiṭṭad-ēṉum =uḍaiyam=eṉṟ-ivv-ellaigaḷil=agappaṭṭaṇav= eppērppaṭṭanavun=taḍuttu *anubhava* k-kuttukkāl varil taṇichchu *vighna*m paṇṇiyāraip = pērāl poṉ-

10 nuñ =chabaiyōmāy paṇṇil 500 aiññūṟu poṉṉun =tāṅgaḷ vēṇḍun=kōyilēy bhaktajanangaḷu [m*] tēvargaḷu [n*] tānigar mudal=āgavum tāṉ tām veṇḍu kōvālt=taṇḍam iṭṭāl iṭṭa taṇḍamum.

11 chchili iṟuttup-piṟṟaiyum ippaḍi aṇubavikka kaḍavōmāy =iśaiñju-im-Mā

12 ṟapputtūr kaḷattiṉ vaḍakaḍai mēkku nōkki Mittiraṉ-ṇidik =kuḷattukku mēlai ērikku-

13 ḷaṅgaraiyu . . . koḷvad-āgavum kuḷatti . . ayappaḍil pudukkavum iṭṭu kuḍuppad-āgavum

14 isaiñju Akara*dhanma*maṅgalam=eṉṟu pēr-iṭṭu iṟaiyili viṟṟukkuḍuttōm Villipputtūr mās-abaiyō-

15 m chattirubayaṅkara-Mūvēndavēḻāṉ=āṇa Veḻāṉ Parañchōtikku

Translation

(Line 1) The year opposite to the thirteenth year of king Vīrapāṇḍya who took the head of the Chōḻaṉ

(Lines 1-3) Land sold and made tax-free by us to Śatrubhayaṅkara-Mūvēndavēḷāṉ *alias* Vēḷāṉ Parañjōti for purpose of executing the religious rites as desired in the (sacred) places for the great lord (*parama-svāmi*) lying on the watery couch (*Jalaśayaṇa*) and for the Lord Īśvara of the sacred stone temple at Śrīvillipputtūr, a brāhmaṇa village in Malli-nāḍu when we the big assembly (*mahāsabhai*) called for and met without abstention (*kuṟaivu*)

(Lines 3-4) We, the big assembly sold our hamlet Māṟapputtūr including Irumbāṭṭam and Koḍivīḍu and appurtenances around without excluding the lands inside.

(Lines 4-6) eastern boundary-west of the boundary of Maṇikūḍam; southern boundary-north of the boundary of Śrīkāntamaṅgalam western boundary-east of the opening in the tank of Śrīkāntamaṅgalam and of Mittiranidi; northern boundary south of the river—the lands within the big four boundaries thus described along with wells, tank and appurtenance; house-sites, groves, trees planted, palmyras, anthills, raised ground, low ponds with fish, crevices with honey-hives, all the surfaces traversed by the iguanas and the tortoises.

(Lines 6-8) having received in our hands the price agreed upon between us and the lump for tax-value for this land we, the big assembly, of Villipputtūr sold (the land) to Śatrubhayankara-Mūvēndavēḷāṉ *alias* Vēḷāṉ Parañjōti agreeing not to collect whatever taxes, foot-services, free labour and compulsory levy for this land forever.

(Lines 8-11) If transgressing the stone-record authorising (the authorities of) the two temples to execute the religious rites and individual or the member of the assembly say that he or we have rights over anything inside the land and present the enjoyment of the land, if individuals, shall pay a fine of 50 *poṉ* per individual; if we, the members of the *sabhai* do it, shall pay a fine of 500 -five hundred poṉ, and also the fine, if levied by the ruling king by the devotees of these temples and by the local authorities (*sthānikar*) — we thus agreed and

(Lines 12-16) We, the big assembly, sold the land made tax free naming (the area) Akaradhanmamaṅgalam agreeing to arrange for .....renovating the bunds along the western boundary of the tank at Māṟapputtūr and of the lake at Mittirandi to Śatrubhayankara-Mūvēndavēḷāṉ *alias* Vēḷāṉ Parañjōti.

107. Śuchīndram Inscription (V) of Vīrapāṇḍya

Provenance : Śuchīndram, Kanyakumari District Sthāṇunātha temple, rock near the Kailāsa shrine

Reference : *TAS*, III, pp. 71-73

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 13 + 1 = 14 : 952 A.D.

Text

1 *Svasti Śrī* Chōḻaṉ-ṟalai-koṇḍa Kō Vīrapāṇḍiyaṟku yāṇḍu padiṉ-

2 mūṉṟām yāṇḍiṉ=edir=ām=āṇḍu Nāñji-nāṭṭu *brahmadēyam* Ti-

3 ruch-Chivīndrattu *bhaṭārar*ku Pōḻiūr-nāṭṭup= Pōḻiūrch-[Chō-

4 ḻāntakap-pallavaraiyaṉ=āiṇa Māṟaṉ-Āchchaṉ it-tēvar tiruvuṇṇāli-

5 gaiil *gerba* (*garbha*) gṛihattil niṉṟu ivv-āṇḍu nāḷ arunūṟṟu

6 aimbattu nālu mudal *chandrādipta* (*ditya*) val iravum pagalum ni-

7 yadam uriy neyyāl muṭṭāmey erivad=āga vaichcha tiruno-

8 ndā-viḷakku oṉṟu niṟai tulām Idaṟku vaichcha ney uri-

9 yuñ=*chandrādittavaṟ* muṭṭāmey aṭṭuvad=āga ivvūr *mahāsabhai*-

10 yār vaśam bhūmi-mēl=iṭṭu bhūmip-poliyūṭṭu aṭṭuvad=ā-

11 gap =polikku mudal=āga vaichcha Iḷak-kāśu muppadu Im-mup-

12 paduṅ-koṇḍu ik-kāśu pūmi-mēl=īṭṭu pūmip =poliyū-

13 ṭṭu aṭṭuvōm=āyiṇōm *mahāsabhaiyōm* iv-viḷakku-

14 n=tiriyum nilattukk poliyūṭṭāga iṭṭa kāśu oṉṟu Iv-

15 viḷakku Chandrādittaval mu[ṭṭāmey erivadāga iravum] pagalaikkun=ti-

16 ri iḍuvad=āga ivvūr vaṉ ..... yaḍutta

17 kāśu oṉṟu Iv-viḷakku ..... I-

18 du *rakshi*ttār=uḍaiya Śrīpā[dam eṉ talai mēlaṇa]

Translation

(Lines 1-2) Hail ! Prosperity ! In the year opposite to the thirteenth year of king Vīrapāṇḍya who took the head of the Chōḷaṇ

(Lines 2-8) Māṟaṇ Āchchaṇ (Ādityaṇ) *alias* Chōḷāntakap-pallavaraiyaṇ of Pōḷiyūr in Pōḷiyūr-nāḍu gave to the Master (god) of Tiruch-Chivīndram brāhmaṇa village in Nāñji-nāḍu one perpetual lamp weighing one *tulām*[1] for being lighted without failure night and day from six hundred and fifty fourth day in this year till the Moon and the Sun last, with one-half measure of ghee daily in the inner precincts of this deity.

(Lines 8-11) (He) gave for supplying one-half measure of ghee without failure thirty Ḷḷakkāśu as a capital to be invested in land in charge of the big assembly of this place, as interest yielding capital

(Lines 11-13) We, the big assembly will tender the interest from the land in which these thirty *kāśu* are invested

(Lines 13-14) One *kāśu* (was) given .... for land (to provide) for the supply of wicks for the lamp

(Lines 14-17) One *kāśu* (was) made over to Vaṇ . . . . of this place for arranging for the supply of wicks night and day for the lamp till the Moon and the Sun last.

(Lines 17-18) This lamp (shall be under the protection of) .... Their feet shall be on our head.

108. Peruṅguḷam Inscription (I) of Vīrapāṇḍya

Provenance : Peruṅguḷam, Srivaikuntam Taluk, Tirunelveli District.
Tiruvaḷudīśvara temple, south wall.

Reference : *SII*, XIV, 92

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 15 : 952–53 A.D.

Text

1 *Svasti Śrī Chōḷaṇ-ṛalai koṇḍa Kō Vīrapāṇḍiyaṛkku yāṇḍu padiṇaiñju I-*

2 vv-āṇḍu Taṇu-ñāyiṟu mudal-āga Tiruvaḷudi-vaḷanāṭṭu Peruṅguḷattu Tiruva-

3 ḷudiśvarattu Chaṭṭaṇ Perumbaṟṟappuliyūr Vāychchiyaṇ Nārāyaṇaṇādaṇ Ti

4 ruvaḷudīśvarattu Bhaṭārarkku tirunondāviḷakkiṇukku chāvā-mūvāp-pēr-āv-āga vaichcha

5 paśu irubattaiñjuṅ-koṇḍu aganāḷigaiyōm uḷakku ney nārāya uḷakki-

6 l=aṭṭuvōm=āṇōm It-taḷi aganāḷigaiyōm ivv-aṇaivōm udāra

7 ..... (damaged)

Translation

(Line 1) Hail ! Prosperity ! The year fifteen of King Vīrapāṇḍya who took the head of Chōḷaṇ

(Lines 2-5) Having received twentyfive cows endowed as undying and unaging cows for a perpetual lamp for the lord at Tiruvaḷudīśvaram (by) Vāychchiyaṇ (Vātsyaṇ) Nārāyaṇaṇ-Ādaṇ (or Nārāyaṇa-Nāthaṇ) of Perumbaṟṟappuliyūr (Chidambaram), a teacher (chaṭṭaṇ) of Tiruvaḷudīśvaram in Peruṅguḷam in Tiruvaḷudi-vaḷanāḍu (with effect) from the month of Tanu (*Dhanus* — Dec.-Jan) in this year

(Lines 5-6) We in charge of the central shrine of this temple will measure one-fourth (*uḷakku*) by the (measure called) nārāya-uḷakku.

109. Peruṅguḷam Inscription (II) of Vīrapāṇḍya

Provenance : Peruṅguḷam, Srivaikuntam Taluk, Tirunelveli District
Tiruvaḷudīsvara temple, south wall

Reference : *SII*, XIV, 93

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 15 : 952–53 A.D.

Text

1 *Svasti Śrī* Chōḷaṇ talai-koṇḍa Kō Vīrapāṇḍiyarkku yāṇḍu padiṇañju Tiruvaḷudi-vaḷanāṭ-

1. One *tulām*, which word was current till reently in southern Tamil Nadu, is equal to 144 *palam*.

2 ṭu Māṇavīra-valaṇāṭṭu Kuṟuṅguḍi Pāṇḍi-
māttāṇḍa-palla-
3 varaiyaṉ=āyiṇa Cheṉṉappi *bhāryyā* v-eṉ eṉ *bha*
rttāḷaṉaiyum eṉṉaiyu-
4 ñ=chātti-Tiruvaḷudi-valaṇāttu-Peruṅguḷattu
Tiruvaḷudī śvarattu āḷvārk-
5 ku iṉ-ṉāṭṭu Tiruppuliṅguḍi Tāṅgi-pēraiyaṉ
vaichcha tirunundāviḷakku o-
6 ṉṟu oṉṟukkum niyadam uḷakku ney nārāya
uḷakkāl aṭṭa aḍutta erumai añju
7 Añjilum it-taḷi veṭṭikkuḍigaḷ Avvaṇāñji
iraṇḍarai ivaichchāḷ āḷākku
8 ney muṭṭāmal =aṭṭuga
9 idaṉ . . . . .
10 ḍikku . . . . . .
11 kki paṭṭāla . . . . .
12 raṇḍarai erumai . . . . .
13 niyadam āḷākku
14 ney muṭṭāmal=aṭṭu
15 vadu i-ney

Translation

(Line 1) Hail ! Prosperity ! The year fifteen of King Vīrapāṇḍya who took the head of the Chōḷaṉ

(Lines 1-5) One perpetual lamp endowed (by) Tiruppuliṅguḍi Tāngi-pēraiyaṉ on behalf of myself, wife of Chennappi *alias* Pāṃḍimārttānda-pallavaraiyan of Kuṟuṅguḍi in Mānavīravaḷanāḍu in Tiruvaḷudi-vaḷanāḍu and my husband for the lord (*āḷvār*) of Tiruvaḷudīśvaram in Peruṅguḷam in Tiruvaḷudi-vaḷanāḍu

(Lines 6-15) Five buffaloes made over to measure daily one-fourth unit by *nārāya-uḷakku*. Of the five let Avvaṇāñji, one of the free labourers of this temple take two and a half buffaloes to measure one-eighth (ghee) without failure . . . . . take two and a half buffaloes to measure daily one-eighth ghee without fail. This ghee . . . . .

110. Edirkōṭṭai Inscription of Vīrapāṇḍya

Provenance : Edirkōṭṭai, Sattur Taluk, Ramanthapuram District. Rock near the Chuṇaikaṇṭhēśvara temple

Reference : *SII*, XIV, 94

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 15 + 4 = 19 : 956–57 A.D.

Text

1 *Śrī* Chōḷaṉ-ṟalaiꣳ koṇḍa Vīrapāṇḍiyar-
2 kku yāṇḍu padiṉaiñju idaṉ=edir nāṉgu
3 Ivv-āṇḍu Veṇbaikkuḍi-nāṭṭu nāṉgu Kūṭṭa-
4 ṉkuḍi chuṇaikkuḍi paḍāraṟkku tirunondāviḷa-
5 kk =oṉṟukku ivv-ūr aṟuvai-vāṇiyach-chēri
6 kuḍi Āchchaṉ aṭṭiṉa āḍu aimbattaiñju

Translation

Lines 1-2 Prosperity ! The year four opposite to the fifteenth year of Vīrapāṇḍya who took the head of the Chōḷaṉ

Lines 2-6 In this year for the lord of Chuṇaikkuḍi in Kūṭṭaṉkuḍi in Venbaikkuḍi-nāḍu Āchchaṉ, a resident of the quarters of cloth merchants of the same place gave fiftyfive sheep for one perpetual lamp.

111. Śuchīndram Inscription (VI) of Vīrapāṇḍya

Provenance : Śuchīndram, Kanyakumari District Sthāṇunātha temple, Wall near the rock near the Kailasa shrine

Reference : *TAS*, III, pp. 70-71 and plate

Language / Script : Tamil

Date : Regnal year 15 + 4 = 19 : 957 A.D.

Text

1 Chōḷaṉ-talai koṇḍa Kō Virapāṇḍiyaṟku yāṇ-[1]
2 ḍu padiṉañjāvadiṉ edir nālāvadu ivv-āṇḍu
Nāñji-nāṭṭu
3 *brahma* (*hma*) tēyam Nāñji-nāṭṭu Tiruchi-
Chivīndrattu *mahāsabhai*yōm a-
4 dikāra-mēl-eḻuttu Chōḷāntakap-
piramamārāyaṉ Vantikaḷūr-tēvar nilam tē
5 vardāṉattai vilaiyum=orṟiyum vaittār=eṉṟu
cholla kēṭṭēṉ

1 The inscription is engraved on a wall unlike other inscriptions engraved on the rock, in Tamil script of about the 13th century. It is evidently a copy.

6 Tēvaṇ paṭṭāṅgu chollugav=eṉṟu viṇava *sabhai*yōm irundu vilaiyum oṟṟi-

7 yuṅ =koṇḍārai (incomplete)

Translation

(Lines 1-2) The fourth year opposite to the fifteenth regnal year of King Vīrapāṇḍya who took the head of the Chōḷaṇ - In this year

(Lines 2-7) This is the authorised record of the big assembly of Tiruch-Chivīndram : Chōḷāntaka-Brahmamārāyaṇ stating that he heard it said that Vantigaḷūr Tēvar sold and mortgaged the lands belonging to the temple, asked Tēvaṇ to narrate the truth (*i.e.* as they actually occurred) We, the assembly met and . . . . . .those who sold and mortgaged. . . . .

112. Sālaigrāmam Inscription of Vīrapāṇḍya

Provenance : Śālaigrāmam, Paramakudi Taluk, Ramanathapuram District.
Śiva temple, entrance into the maṇḍapa, right door-jamb.

Reference : *Ep.Ind.*, XXVIII, pp. 85–93.

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 15 + 5 = 20 : 957 A.D.

Text

1 *Śvasti Śrī* Chōḷa-
2 ṉ=ṟalai koṇḍa kō
3 Vīrapāṇḍiya
4 rkku yāṇḍu 15-
5 idan=edir 5 i-
6 vv-āṇdu Mayimā-
7 kara-valanāḍ =āyi-
8 ṇa Tuvvūrk-kūṟ-
9 ṟattu tēvadāṇa *bra*
10 *hmadēya*m *Sāḷai*
11 *grā*mattu *sabhai*
12 yōm Perumāṇ-a-
13 ḍigaḷ Tiruppāl-
14 aiyūr iruṇḍu
15 oṇbaḍin-āyira
16 ṅ-kāśu Tirukku-
17 luṅgaḷūr ti-
18 ṟapp=iḍuvaṇ=eṇa
19 tiṟapp=iḍāmalu-
20 m ik-kāś-oḷi-
21 kkavum kāriya-
22 vichā[ri*] ttukku.
23 ch=chiri Varaguṇa
24 Īchchuvarattu *Pa-*
25 *ramasvāmi*gaḷ ti-
26 ruv-*ābharaṇa*mum
27 tiruvappamum-ā-
28 .kkoṇḍa Īḷak-
29 kāśukku ṇūṟṟukku-
30 m=iṟai kaḷichchuk-
31 kuḍutta nilam-i-
32 pparama *svā*mi-
33 gaḷ Varamoḷi-ē
34 ri-nilattil mu-
35 ṇ śiri-valikku
36 iṟai kaḷichchuk-
37 kuḍutta nilattu
38 kku mē [r*] kkum tī-
39 raṇ-vāykku vaḍa-
40 kkum idiṇukku
41 kiḻakkum puṟa [va]-
42 ḷikku teṟkum
43 . . . . yum =uṭpaḍa
44 . . . . naḍuvupaṭṭa nilattil
45 uḷḷadu koṇḍu śiri-
46 valikku muṇ iṟai-
47 kaḷichchuk=kuḍutta nila-
48 ttukkun=kiḻakk=uṭpa-
49 ḍa muppattañju pāṭa
50 kañ=Chandirādittava-
51 l=iṟaiyiliyāy śiri
52 kkuḻuvāṇaiy-ēriyāl=i
53 raṇḍu pūvum nīr pāya-
54 ppeṟuvadāgavum=i-
55 muppattañju pāṭaka-
56 mum nilam=āyilu-
57 m =muḷḷiyāyilu-
58 m nilam =aṇaitt =agatti-
59 lum vuḷḷiv-ōlai

Translation

(Lines 1-6) Hail ! Prosperity ! This year 5 opposite to the fifteenth year of King Vīrapāṇḍya who took the head of the Chōḷaṇ - in this year

(Lines 6-12) We (the members of) the assembly of Sāḷaigrāmam, a temple-brāhmaṇa-village in Mahimākara-vaḷanāḍu *alias* Tuvvūrk-kūṟṟam

(Lines 12-31) (endowed) land exempting it from tax, having received (one) hundred Īḷakkāśu (to provide) for jewels and sweet rice cakes to the Lord at [this] Śrī Varaguṇa-Iśvaram after enquiring into the affairs regarding the accounting of 9000 *kāśu* proposed to have been levied on Tirukkuluṅgaḷūr when it was opened up for assessment and later cancelled by the king from his camp at Tiruppālaiyūr

(Lines 32-54) the land in Varamoḷi-ēri west of the land formerly endowed for Sirivali (Śrībali) and exempted from tax, north of Tīraṇ (Dhīran) channel and east of the same and south of outer road — thus the land within (these boundaries) including the land endowed for Śrībali, to the extent of thirtyfive *pāṭakas* exempted from tax and entitled to be irrigated by Śrī Kuḷuvāṇai- tank for two crops.

(Lines 55-59) This order shall apply to these thirty-five *pāṭakas* entirely whether cultivable or fallow.

113. Ambāsamudram Inscription (II) of Vīapāṇḍya

Provenance : Ambāsamudram, Ambasamudram Taluk, Tirunelveli District. Erichchāvuḍaiyār temple, south wall.
Reference : *SII*, XIV, 95; *Ep.Ind*, XXV, p. 35 f
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 15 + 5 = 20 : 957–58 A.D.

Text

1 *Svasti Śrī* Chōḷan-ṟalai koṇḍa Kō Vīrapāṇḍiya-tēvaṟku yāṇḍu paṇṇ-iraṇḍu Ivv-āṇḍu *Mithu* ṇa-ñāyiṟṟu *Sūrya-* [*grahaṇa* ṭṭi-ñāṇṟu]

2 Mulḷi-nāṭṭu *brahmadēya* m Iḷangōykkuḍi Tirup-Pōttuḍaiya *bhaṭara*rkku iñ-ñāṭṭu Vaḷuḍi-ūr . . .

3 āṟu pāchchal nilaṇ padiṟṟu-vēli padiṟṟu vēli-um kuḍigaḷidu kārāṇmaiy=āgavum Tevaridu [mīy-āṭchiy=āgavum tēva -

4 dāṇam āga urubu-poṇ maṇṟavāri uṭpaḍa eṅ-karumam ārāychchi mēl-eḻuttuch-cheykiṉṟa . . .

5 ṟṟattu Kāḍandai-kuḍippāḍit-Tamiḻa-Vēḷāṇ āyiṇa . . . . . .

6 nāḍum Maṇalūrk-kuḻak-kīḻ Iraṇasiṅgamaṅgalattu . . . . . .

7 ṇ Araiyaṇ Mānābaraṇaṇ Evi-mudal=āgavum Iḍaiyāṟṟu-nāṭṭu. . . . . .

8 m ōlai-eḻutt=āgavum Aṇḍa-nāṭṭuk-Kuvalaiyasiṅganallūr āyiṇa Mēyūr Tiruppattūr . . . . . .

9 ḻāmaṇi-kiḻavaṇ Vāy-kēḻvi āgavum Koḷuvūrk-kūṟṟuttu Kīḻ-Kuṇḍāṟṟu Veḷiyāṟṟūr Vikkiramapāṇḍiya-Mūvēnda-

10 vēḷāṇ āyiṇa Nakkaṇ Iraṇaṇ Paṇḍārap-pottagam=āgavum Iḷaṅgoykkuḍiṭ-Tirup-Pōttuḍaiya Paramēśura-paḍārar kōyilil irundu

11 Paṇṇ-iraṇḍām=āṇḍu Miḍuṇa nāyiṟṟu *Sūrya-grahaṇa*tti-nāṇṟu ivv-āṇḍiṇ edir-āṇḍu mudal k-kuḍi-niṅgāt-tēvadāṇam āga kuḍuttōm Tāṅga

12 ḻum idu kaṇḍu pāṟ-paḍuttuk =kuḍukka Pullañ-Koṟṟaṇ eḻuttu eṇṟu it-tirumugap-paḍi koṇḍu adikārañ cheykiṉṟa Chōḷāntaka-*brahma* mārāyar ip-paḍiṟ-

13 ṟu-vēliyai nivandam aḍaichchapaḍi kal mēl eḻuttu veṭṭuga eṇṟu paḍiṇ añjām yāṇḍiṇ edir añjām yāṇḍu *Śrīkāryam* peṟṟa Pa-

14 . . . māṇaṇukku amachchu it-Tirup-Pōtt-uḍaiya *dēva* rkku *Śrīkāryam* cheykiṉṟa Tēvaṇ Kiriṇaṇ cholla kal mēl eḻuttu veṭṭiṇapaḍi Tiru-

15 p-Pōtt-uḍaiya Tēvarkku nāṇgu pōdaikku ariśi muppatt-iru nāḻium aṇṇa-palikku ariśi aṟunāḻium kaṟi-amidukku ari-

16 śi nāḻium Tiruvēṅgaḍanilait-tēvarkku niśadi ariśi nānāḻium Tirumūlattāṇattut-tēvarkku niśadi ariśi nānā-

17 ḻium Kaṇavadiyāṟkku ariśi iru-nāḻium ēṟṟi niśadi ariśi nāṟppattoṇbadi nāḻium āga o . . . . . .

18 . . . . . kku nelk-kalaney oṇbadiṇ kuṟuṇi iru nāḻiy-uri ōr-āṭṭaikku nel aṟunūṟṟu eṇbatt-e . . . . . .

19 y-eṭṭu māk-kāṇiyum āchārchchiyaṇ Munnūṟṟuvaṇ Chēndaṇukku nilaṇ araiyum kaṇakka-paṇḍārañ-cheygiṉṟa Chōlai Viru . . . . . Periyāṇukku nilaṇ araiyum Mā-

20 ṉ ettiṉukku nilaṉ oṉṟaiṟaiyēy=iraṇḍu mā Ivaṟṟul Munnūṟṟuvaṉ Chēndaṉ-uḍaiya māṉ mūṉṟum Munnūṟṟuvaṉ Periyān māṉ-oṉṟum kaśaṇāk .....

21 kalaṉ-uḍaiya māṇālum Tēvar paduvāram ēḻil-oṉṟu uvaichchagaḻukkum puḍavai mudal= āgavum aru-kūṟum eṭṭu māṇukkum puḍavai mudal-āgavum Uvaichcha-

22 ṉ Kaṇavadi Kumāraḍi mudal patt-āḻukku nilam = oṉṟēkāl *Śrī* kārchchiyam ārāyvāṇukku niyadam=ariśi nāṇāḻiyiṇāl nilam=eḻu mā Kuśvaṇukku ni-

23 lam-iraṇḍu mā Viṟag-iḍuvāṇukku nilam =iraṇḍu mā Tirumeḻukkup-puṟam nilam =iraṇḍu mā Īraṅgollikku nilam=iraṇḍumā Tiruviḻāppuṟam ni-

24 laṉ vēli Pudukkuppuṟam it-tirukkaṟṟaḻi cheysa āchāriyaṉ Māṇābaraṇaṉ Chēndaṇukku nilaṉ kālum=āga nilaṉ padiṟṟu vē-

25 liyum Chandirāḍittavalañ=chelvad =āga vaittār Chōḻāntaka-dēvar Idu paṉ *māhēśvara rakshai*

Translation

(Line 1) Hail ! Prosperity ! [On the occasion of] the solar eclipse in the month of Mithuṇa in the twelfth year of King Vīrapaṇḍiyadēva who took the head of the Chōḻaṉ

(Lines 2-4) For the lord of Tiruppōttu at Iḻaṅgōykkuḍi a brāhmaṇa village in Muḻḻi-nāḍu, ten *vēḻi* of land in Vaḻuḍi-ūr in this nāḍu, these ten *vēḻis* as cultivatng tenancy (kārāṇmai) to the residents and as supervisory tenancy (*mīyāṭchi*) to the deity along with personal tax in cash (*urubu-poṉ*) and assembly-tax (*maṉṟa-vāri*)

(Line 4-11) Were given as temple-land without disturbing the tenants from the year opposite to the twelfth year on the day of solar eclipse in the month of Mithuṇa in the twelfth year when Maha ..... was looking after our affairs ..... Kāḍandaikuḍippāḍit-Tamiḻa-vēḻāṉ ..... nāḍu , ... Araiyaṉ Mānābaraṇaṉ *alias* .....ṉ of Iraṇasiṅga-maṅgalam in the division (*kīḻ*) of Maṇalūrkkuḻam was the ordering officer (*ēvi-mudal*); .....Iḍaiyāṟṟu-nāḍu was the order writer (*ōlai-eḻuttu*) ; Chūḻāmaṇi-Kiḻavaṉ ..... of Kuvalaiyasiṅganallūr alias Mēyūr Tiruppattūr was the communicator of the (royal) oral order (*vāy-kēḻvi*); Vikkiramapāṇḍiya-Mūvēndavēḻāṉ *alias* Nakkaṉ Iranaṉ of Veḻiyāṟṟūr on Kīḻ-Guṇḍāṟu in Koḻuvūrk-kūṟṟam was the keeper of records (*paṇḍārap-pottagam*) - were assembled at the temple of lord Paramēśvara of Tiruppōttu in Iḻangōykkuḍi

(Lines 11-14) You please distribute in parts after seeing this (order). This is the signature of Pullan-Korraṉ - according to this *tirumugam* (thus) received, Chōḻāntaka-Brahma-mārāyar, the supervising officer (ordered) that the details of these ten *vēḻi* of land as assigned may be engraved on stone to the ..... māṇaṉ, the *Śrīkāryam* (of the king?) in the fifth year opposite to the fifteenth year - (were) engraved thus as dictated by Tēvaṉ Kiriṇaṉ the *Śrī-kāryam* of the deity of Tiruppōttu:-

(Lines 15-24) See Tabular column on page 116.

(Line 25) Thus endowed Chōḻāntakadēvar to last as long as the moon and the sun

This (shall be) under the protection of the several devotees of Śiva (*Māhēśvaras*)

114. Vijayanārāyaṇam Inscription (II) of Vīrapāṇḍya

Provenance : Vijayanārāyaṇam, Nanguneri Taluk, Tirunelveli District Manōnmaṇīśvara temple, south wall

Reference : *SII*, XIV, 96

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Lost

Text

1 *Svasti Śrī* Chōḻaṉ-ralai koṇḍa Kō Vīrapāṇ[-ḍiya] ..... yanan Chāḻakkirāmattup-Per-umarudūr Nārāyaṇapirāṉ Tēvaṉ Nāṭṭārṟuppōkku *brahmadēya*m Vi-

2 śaiyanārāyaṇach-charuppēdimaṅgalat .... mūvā pēr-āḍu 25 irubattaiñj-āḍu vanda ney niśadam āḻākku ney erippad=āga āḍu koṇḍa kuḍi

3 paḍaittalaivaṉ Paramēchchu .....

Translation

(Line 1) Hail ! Prosperity ..... of King Vīrapāṇḍya who took the head of the Chōḻaṉ ...

Lines 15-24 (The contents are tabulated as under)				
Entity	Item	Daily rate	Paddy	Annual Paddy
The deity of Tiruppōttu . ..	rice for 4 times *aṇṇabali* vegetables	32 *nāḷi* 6 ″ 1 ″		
Tiruvēṅgadanilai deity The deity of Tirumūlattāṉam Gaṇapatiyār	rice	4 ″ 4 ″ 2 ″		
Total (ērṟi)		49 ″	1 *kalam*,9 *kuṟuṇi* and 2 1/2 *nāḷi*	68 *kalam* 8 *mākkāṇi*
Service	Name	Dress	Land	
Āchāryaṉ (Priest)	Munnūṟṟuvaṉ Chēndaṉ		1 /2 *vēli*	
Kaṇakkapaṇḍāram (Accountant)	Chōlai Viru. Periyān		1 /2 *vēli*	
Māṉ eight (bachelor servants)		Deity's dress. 6 parts		
Uvaichchagaḷ ten (pipers)	Kaṇavati Kumāraḍi etc.		1 1/4 *vēli*	
Śrīkāryam (temple affairs officer)	at the daily rate of 4 *nāḷi*		7 *mā*	
Kuśavaṉ (potter)			2 *mā*	
Viṟaṟiduvāṉ (fire-wood supplier).			2 *mā*	
Tirumeḻukkuppuṟam cleaning and decorating the premises			2 *mā*	
Īṟaṅgolli (removing wetness from clothes-washerman)			2 *mā*	
Festival provision			1 *vēli*	
Renovation ″	Māṇābaraṇaṉ Chēndaṉ, the ācharya who constructed this stone temple		1/4 *vēli*	

(Lines 1-2) ..... unaging twentyfive sheep for . . . . . in Viśaiyanārāyaṇach-charuppēdimaṅgalam, a brāhmaṇa village in Nāṭṭāṟṟuppōkku (endowed by) Nārāyaṇapirāṉ Tēvaṉ of Perumurudūr in Chāḷakkirāmam (Sāḷagrāmam), a brāhmaṇa village .....

(Lines 2-3) Commander Paramēchch (uvaraṉ) received the sheep to measure one-eighth ghee daily .....

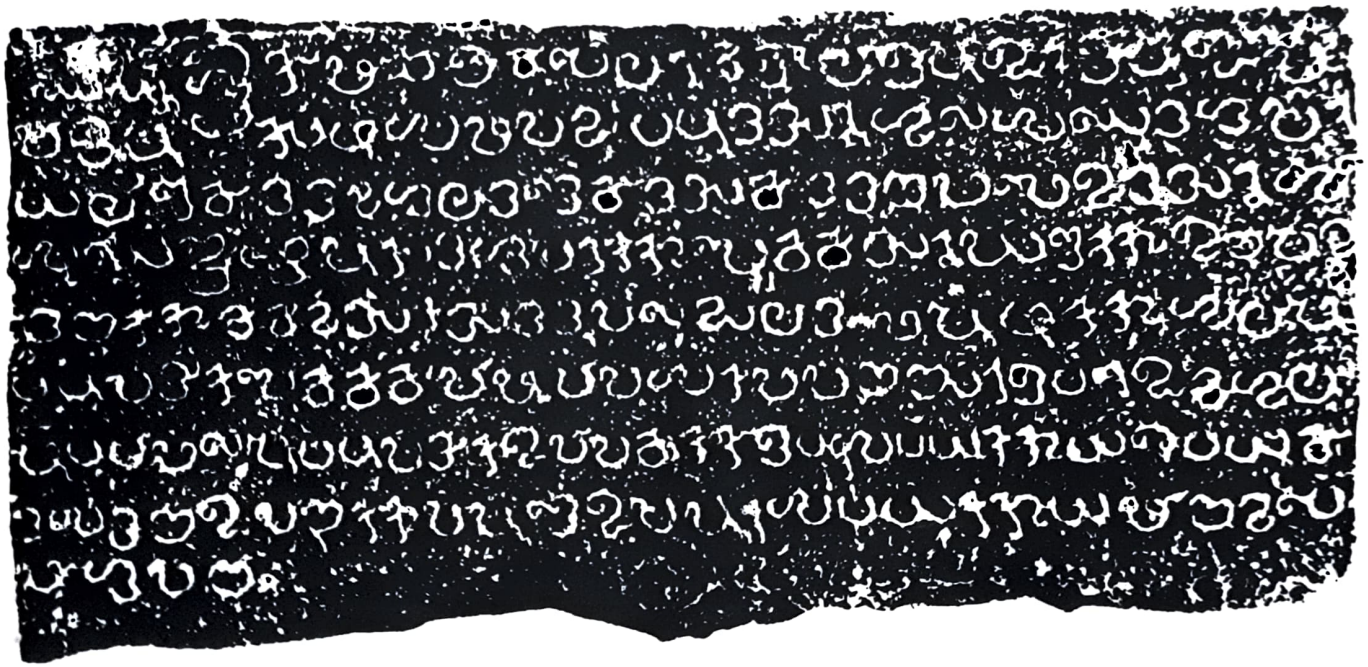
115. Palḷimaḍam Inscription of Chaḍaiya-Māṟaṇ

Provenance : Palḷimaḍam, Aruppukkotai Taluk, Ramanathapuram District. Kālanāthasvāmin temple, north wall.

Reference : *SII*, XIV, 46

Language : Tamil

117. Tirunelvēli Inscription of Māṟaṇ-Chaḍaiyaṇ



Tirunelvēli Inscription of Maranjadaiyan

S.I.I. Vol. XIV

Archaeological Survey of India, Mysore

Script : Vaṭṭeḻuttu
Date : Regnal year 2 : C. 960 A.D.

Text

1 *Svasti Śrī* [II*] Kōch-Chaḍaiya-Māṟaṟku yāṇḍu iraṇḍu Paruttikkuḍi-nā-
2 ṭṭut-tēvadāṉam Tiruchchuriyal Sundarapāṇḍiya-Ichchuvarattu dēvarkku
3 Aḻaṟṟu-nāṭṭu Kaliśal-maṅgalattut-tachchaṉ . . ṉ Ulagaṉeṉ Veṇbu-nāṭṭup-Pi-
4 rammadēyam Vāṇavaṉ-mādēvi cha[vai] kkum-m e . . . . . .
5 aṭṭiṇamaiyil Attāṇigaḷodu tirutti vaichcha āḍu irubadu . . . . . .
6 añju [I *] Chaḍaiyaṉ-Appi koṇḍāṉ pann-iraṇḍi-arai (I) Nāḍaṉ pann-iraṇḍ-arai [I *] [ivv-i] -
7 ruvarum oruvarkku oruvar puṇai [I*] Attāṇigaḷ vachchadu [II*]

Translation

(Lines 1-6) Hail ! Prosperity ! In the second (regnal) year of King Chaḍaiya-Māṟaṉ (I, Tachchaṉ - ṉ Ulagaṉ of Kaliśal-mangalam in Aḻaṟṟu-nāḍu endowed twenty sheep making good in accordance with the Attāṇigaḷ and five (sheep . . . . .) since . . . . . have been remitted into . . . . . the Assembly (of) Vāṇavaṉ-mādēvi, a *brahmadēya* of Veṇbu-nāḍu to the deity in Sundarapāṇḍya-Īchchuvaram at Tiruchchuriyal, a *dēvadāṉa* of Paruttikkuḍi-nāḍu

(Line 6-7) Chaḍaiyaṉ-Appi took charge of twelve and half (sheep). Nāḍaṉ the rest i.e. twelve and a half (sheep) These two (will be) security, one for the (other) one.

Endowed by the dignitaries of the royal council (*Attāṇigaḷ*).

116. Tiruppuḍaimarudūr Inscription of Māṟavarmaṉ

Provenance : Tiruppuḍaimarudūr, Ambasamudram Taluk, Tirunelveli District Puṭārjuna temple, Chaṇḍēśvara shrine, east wall
Reference : *SII*, XIV, 68
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 18 = 20 : C. 978–79 A.D.

Text

1 *Svasti Śrī* : Kōch-Chaḍaiya-Māṟarkku yā
2 ṇḍu 2 idaṉ=edir padiṉeṭṭu
3 ivv-āṇḍu Muḷḷi-nāṭṭu Tiruppa-
4 ḍumarudil Chaṇḍīsuvara [r] kku Pā-
5 ṇḍimattāṇḍa-vaḻanāṭṭu Malaya
6 mādēvipurattu Vīrapāṇḍiya . . . .
7 kkattu Chēvagaṉ Vēḷāṉ Māḍēvaṉ

Translation

(Lines 1-3) Hail ! Prosperity ! The year eighteen opposite to the year 2 of king Chaḍaiyaṉ-Māraṉ

(Lines 3-7) Vēḷāṉ Mādēvan, a servant of Vīrapāṇḍya . . . . . kkam in Malayamādēvipuram in Pāṇḍimārttāṇḍa-vaḻanāḍu. . . . . to (the deity) Chaṇḍiśvara of Tiruppaḍumarudil.

117. Tirunelvēli Inscription of Māṟaṉ-Chaḍaiyaṉ

Provenance : Tirunelvēli, Tirunelveli Taluk, Tirunelveli District, Narasimha-Perumāḷ temple, north wall.
Reference : *SII*, XIV, 18, plate
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 : C. 980 A.D.

Text

1 *Svasti Śrī* [II*] Kō-Māṟaṉ-Chaḍaiyarkku yāṇḍu iraṇḍu iv-
2 v-āṇḍu Kīḻ-Vēmba-nāṭṭu Tirunelvēlit-tēvar-a
3 ḍiyāḷ Chāttan-Tēyattai chātti Chāttaṉ-Ammai it-Tirunel-
4 vēli Brahmapurit-tēvarkku vaichcha tiruviḷakku oṉṟu [I*] -
5 daṉukkuch=Chadr-Āditta val niyadam āḻākku ney a-
6 ṭṭuvad=āga vaichcha chāvā-mūvap-pēr [paśu*] p-
paṉṉ-iraṇḍ-arai [I*] in-ney

7 muṭṭāmal aṭṭuvad=āga ip-paśuk-koṇḍa
veṭṭik-kuḍi Eṭṭi Chā-
8 tavēdaṇ [l*] ivaṇukkup=puṇai ivv-ūr veṭṭik-
kuḍi Māṇanaḍai
9 Mādēvaṇ !

Translation

Hail ! Prosperity ! Year two of the king Māṛañ-Chaḍaiyaṇ. In this year one sacred lamp was endowed for the deity (at) Brahmapuri in this Tirunelveli by Chattaṇ-Ammai on behalf of (or for the merit of) Chāttaṇ Tēyam, a female servant of the deity (at) Tirunelvēli in Kīḻ-Vēmba-nāḍu twelve and a half (were) the unaging and undying cows endowed for contributing one-eigthth of a measure daily till the Moon and Sun last. The person who undertook to measure out the ghee without failure (was) *veṭṭik-kuḍi* Eṭṭi Chātavēdaṇ (Jātavēdan) who took over (charge of) these cows. The surety for this person (was) the labourer doing free service (*veṭṭik-kuḍi*) Māṇanaḍai Mādēvaṇ of this village.

118. Śuchīndram Inscription of Māṛaṇ-Chaḍaiyaṇ

Provenance : Śuchīndram, Kanyakumari District Sthāṇunātha temple, rock near the Kailāsa shrine
Reference : *TAS*, III, p. 75 and plate
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2 + 3 = 5 : 984 A.D.

Text

1 *Svasti Śrī* Kō Māṛañ-Chaḍaiyark-
2 ku yāṇḍu iraṇḍu idaṇ-edi
3 r mūṇṛu ivv-āṇḍu Miḍuṇa-nāya-
4 ṛṛut-tiruch-Chivīndrattu
5 Emberumāṇukku niyada-
6 m uḻakku ney muṭṭāmal
7 chandirāddittaval erivad=āgat-
8 Tiruvaḻi (ḻu) di-vaḻanāṭṭu Tiru-
9 veḻḻūril Chēṇāvaraiyaṇ=āyiṇa
10 Tattaṇ Andari vaitta tiri (ru) no-
11 ndāviḻakku oṇṛu Idukku vi-
12 ṭṭa chāvā-mūvā [p]-pēr-erumai añchu I-
13 vai Mūlaparaḍai chavaiyārkku kāṭ
14 ṭṭikkuḍuttaṇa

Translation

(Lines 1-3) Hail ! Prosperity ! The regnal year three opposite to this, the year two of King Māṛaṇ Chaḍaiyaṇ—In this year in the month of Mithuṇa (June-July)

(Lines 4-11) Chēnāvaraiyaṇ *alias* Tattaṇ Andari of Tiruveḻḻūr in Tiruvaḻudi-vaḻanāḍu gave one perpetual lamp for (God) Emperumāṇ of Tiruch-Chivīndram for lighting without failure daily with one-fourth measure of ghee as long as the Moon and the Sun last

(Lines 11-12) For this (lamp) five undying and unaging buffaloes (were) given

(Lines 12-14) These (buffaloes) were shown and handed over to the central committee (*parishad*) of the Assembly.

119. Śuchīndram Inscription of Māṛaṇ-Chaḍaiyaṇ

Provenance : Śuchīndram, Kanyākumari District Sthāṇunātha temple, rock near the Kailāsa shrine
Reference : *TAS*, IV, pp. 118 and plate
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 2+ 3 = 5 : 984 A.D.

Text

1 Kō Māṛañ-Chaḍaiyaṛku yāṇḍu iraṇḍu=edir
mūṇṛu iv-
2 v-āṇḍu Miḍuṇa-nāyiṛṛut-tiruch-Chivīndirattu
Emberumāṇ
3 Śrīkāriyam-ārāygiṇṛa Mūlaparaḍaich-
chavaiyōm Koḻuvūrk-kūṛṛa
4 ttuk-Kīḻkkuṇḍāṛṛu Veḻiyāṛṛur Teṇṇavaṇ
Toṅgap-pallavaraiya-
5 ṇ=āyiṇa Araiyaṇ Viḻuppēraraiyaṇāl poṇ
koṇḍu it-tiruch-Chi-
6 vīndirattu Śrīkōyiḻil brāhmaṇar uṇbad=āga
ivaṇ vaich-
7 cha tiruv-akkirattukku viṛṛukkuḍutta
pūmiy=āvadu Emberumāṇ
8 tēvadāṇam Nirupasēkara-vaḻanallūr
vaḍakku mēchcha main nila-
9 m idaṇukku kīḻ-ellai āṛṛukku mēkku
teṇṇ=ellaikkum

10 Maṇalūrkkum vaḍakku nandavāṇa-
viruttikkum idaṇ vaḍakkēt-tu-
11 ḍavalukkum kiḻakku it-tuḍavalukkup-pāñja
kālukkum Ma-
12 rudaguṇavāy vāykkālukkum vaḍakku
taichcharuṅ=kollarum kuḍi
13 irukkiṇṛa koṭṭilgaḻukkum Tiruvēṅgaḍa-
vāykkālukkum kiḻa-
14 kku āṛṛukku teṛku Ivv-ellai naḍuvu-kiḍanda
mainni-
15 lamum taṭṭalum takkiśum iṛaivukkāḻum
nīrkkak-kutti va-
16 yakki maṇḍu nīr pāyap=paṇṇiṇamaiyil ivv-
Araiyaṇ Viḻuppēl-
17 raraiyaṇ vaitta tiruvakkiram pattukkalamum
muṭṭādē uṇbad=ā
18 ga ippūmi viṛṛukkuḍuttōm paraḍaich-
chavaiyōm Teṇṇavaṇ chi-
19 ri Toṅgappallavaraiyaṇ=āyiṇa Araiyaṇ
Viḻuppēraraiyaṇukku I-
20 p-pariśē ivaṇ aḍiuṛai tanda poṇ Amarapuśaṅ-
21 gapperumāḻukku tirumuḍiyum tiruv-
ābaraṇamum paṇṇuvi-
22 chchu abhiḻēkañ chēśuvichchōm Mūl-
aparaḍaich-chavaiyōm

Translation

(Lines 1-2) In the month of Miduṇa (Mithuna — June-July) in the year three opposite to the regnal year two of King Māṛan-Chaḍaiyaṇ

(Lines 2-3) We, the committee of the Assembly looking into the affairs of (god) Emberumāṇ of Tiruch-Chivīndram

(Lines 3-7) The land sold to Teṇṇavaṇ Toṅgappallavaraiyaṇ *alias* Araiyaṇ Viḻuppēr-Araiyaṇ of Veḷiyāṛṛūr on Kīḻkkuṇḍāṛu in Koḷuvūrk-kūṛṛam having received gold from him (to provide for) sacred feeding (*akkiram-agram*) endowed by him for feeding brāhmaṇas at the sacred temple at this sacred Chivīndram

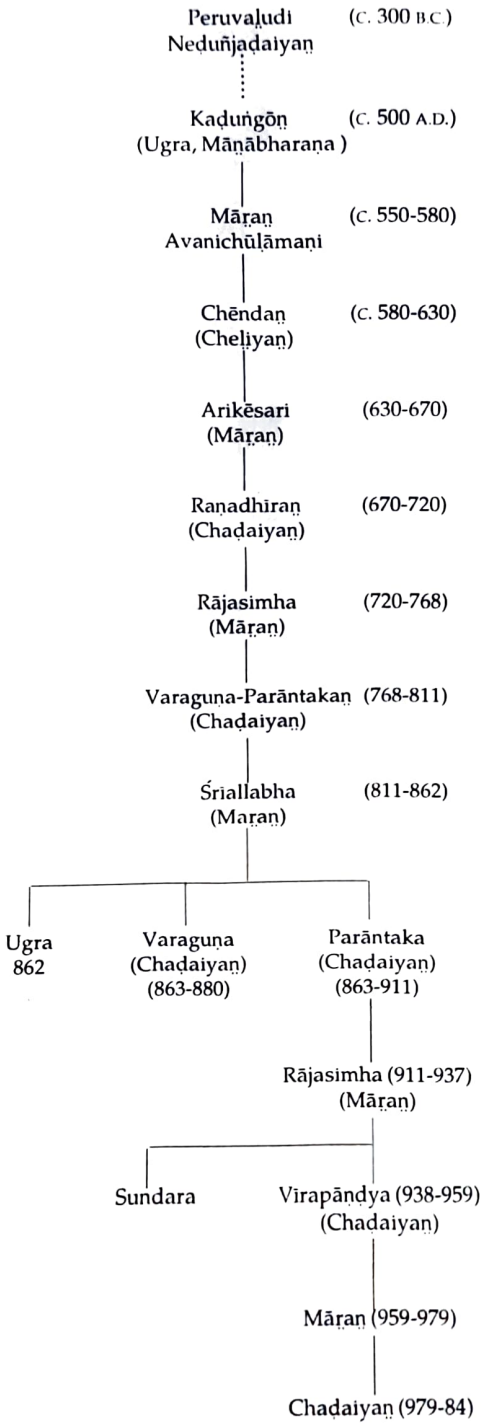
(Lines 7-15) Land (used as) grazing and waste land (*mainnilam*) to the north of Nṛipaśēkaravaḷanallūr, a temple-village of (god) Emberumāṇ- the eastern boundary (is) to the west of river; southern boundary (is) north of Maṇalūr; (western boundary is) to the east of the garden land (*tuḍaval*) north of the land endowed for maintaining a garden; (northern boundary is) to the east of the sheds (*koṭṭilgaḷ*) where the carpenters and metal workers reside north of the channel flowing towards this garden and of the channel (called) Marudaguṇavāy and to the south of the river.

(Lines 15-19) We, the committe of the Assembly sold this land to Teṇṇavaṇ ..... Araiyaṇ for feeding ten plates (per ten persons-*kalam*) without failure, endowed by him since he made this waste land lying in the middle of these boundaries and including *taṭṭal*, *takkiśu* and iṛaiyvukkāḻ arable by beating and flooding with water.

(Lines 20-22) Similarly we had the deity consecrated after preparing sacred crown and ornaments to (god) Amarabhujaṅgap-perumāḻ with the gold contributed (*aḍi-uṛai*) by him.

APPENDIX 1

Genealogical Table



APPENDIX 2

ADDITIONAL INSCRIPTIONS

Four inscriptions omitted from the main section due to oversight are given below with appropriate sub-numbers to show their places in the chronological arrangement.

65-A Śrīvilliputtūr Inscription of Rājasimha

Provenance : Vaṭapatraśāyi Temple, Lakshmī-Narasiṁhasvāmi shrine, entrance into the central shrine, proper left of image.

Reference : *A.R.Ep.*, 1965-66, B. No. 285 (illustrated).

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 2+ 5: 915 A.D.

Text

1 स्वस्ति श्री Kōch-Chaḍaiya
2 Māṟaṟku yāṇḍu 2 i-
3 daṇ-edir 5 ivv-aṇ-
4 ḍu Villiputtū-
5 r महास भै ōm kū-
6 ṭṭk-kuṟaiv=iṉṟik=
7 kūḍi irundu nam nagaṇ Ā-
8 ṇmar-nāṭṭup-Puṇalvēli
9 Āṇmar-nāḍu Kiḻavaṇ āï-
10 ṇa Chankaraṇ Mūri Aruḷākki
11 pērāl namm-ūr Parānkuśap-
12 puttūr Peruṅguḻattu
13 vaḍakkil maḍai-üm ida-
14 ṉṉiṉṟu kiḻakku nōkki-
15 p=pōïṇa peruṅkālum
16 Aruḷākkip-perumaḍaiü-
17 m Aruḷākkip-perunkā-
18 lum eṉṟu pēr-iṭṭō-
19 m महासभै ōm स्वास्ति
20 श्री Āṇmar-nāḍu-Kiḻavaṇ A-
21 ruḷākki tōṇ-maruvu-tārch-
22 Chaṅkaraṇ Mūri vāṇar-amba-
23 marnd-āṅgu . . . . vara-
24 kōṇ kār podikūr vaṇ-Pāri
25 kūḍalār kō स्वस्ति श्री ।।

Translation

Be it well

Lines 1-4 In this year, the year 5 opposite to the 2nd year of Chanḍaiyaṇ Māṟar

Lines 4-7 We the *mahāsabhai* of Villiputtūr having met in full strength

Lines 7-19 named the sluice in the north of the big tank of Parānkuśap-puttūr in our village after 'our son' Chaṅkaraṇ Mūri Aruḷākki of Puṇalvēli, the title-holder (*Kiḻavaṇ*) of Āṇmar-nāḍu as Aruḷākkip-perumaḍai and the big channel from the sluice following eastward as Aruḷākkip-peruṅkāl

Lines 20-25 (in verse Veṇbā?) Aruḷākki Chankaraṇ Mūri of huge garland, the *kiḻavaṇ* of Āṇmar-nāḍu. . . . . lord . . . the lord of the people of Kūḍal (i.e., Madurai) (equal to) the generous Pāri.

103-A Tirunēlvēli Inscription of Vīrapāṇḍya

Provenance : Nellaiyappar Temple, small shrine, north wall

Reference : *SII*, V, No. 452

Language : Tamil

Script : Vaṭṭeḻuttu

Date : Regnal year 4 + 7 : 949-50 A.D.

Text

1 स्वस्ति श्री Choḻan-talai koṇḍa Kō Vīra-Pāṇ -
2 ḍiyarkku yāṇḍu nāṅgu idaṇṇ-edir-ē-
3 ḻu ivv-āṇḍu Tirunelvēli uḍaiya Peru-
4 nāṇaḍigaḻukku Mūṅguḍi-nāṭṭu Tavalūr
5 Tuṟaikkuḍi Viḍaiyaṅgāḍi Vālāyiṇa Tigaiya-
6 ṇ Taṇichchai iravum pagalum erivad= āga
7 vaichcha tirunandāviḻakku oṉṟinukku niśa-
8 dam chūla-nāḻiyāl ney uḻakku ney aṭṭu-
9 vad=āga vaichcha chāva-mūvap-pēr-āḍu ivvāḍu a-

10 ymbaduṅ-koṇḍa paḍaittalaivaṇ chāttan Tirunelve-
11 li ivaṇukku puṇai Chēnḍa-Paḍāraṇ Brahmappiriya-
12 p-peruntiṇai eḻuttu

Translation

Lines 1-3 Be it well. In this year — the seventh opposite to the 4th year of King Vīrapāṇḍiya who took the head of Chōḻaṇ

Lines 3-9 [Fifty] undying and unaging sheep (were) endowed (by) Viḍaiyaṅgāḍi Tigaiyaṇ Taṇichchai of Tavalūr-Tuṟaikkuḍi in Mūṅguḍi-nāḍu for lighting a perpetual lamp (both) in day and night for Perumāṇaḍigaḷ of Tirunelvēli, to contribute one uḻakku of clarified butter daily by Chūla-nāḻi

Lines 9-12 These fifth sheep (were) taken over by Chāttaṇ Tirunelvēli a commander. Chenda-Paḍāvaṇ stands surety for him. This is the writing of Brahmapriyap-peruntiṇai[1]

109-A Tirunēlvēli Inscription of Vīrapāṇḍya

Provenance : Nellaiyappar Temple, small shrine, north wall.
Reference : *SII*, V, No. 451
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 15 + 1 : 953–54 A.D.

Text

1 स्वस्ति श्री Chōḻaṇ-ṟalai koṇḍa Kō Vīrapāṇḍiya
2 [deva*] rkku yāṇḍu padinaiñju idaṇ edir-āṇḍu
3 Kil (ḷ) Vēmba-nāṭṭū बह्मदय ṅ= Kummaṇamaṅga-
4 lattu Āttiraiyaṇ Mayūravāhaṇañ-Chēndaṇ
5 Tirunelvēliy uḍaiya Perumāṇaḍigaḷukku
6 iravum pagalum erivad-āga vaicchcha tirunondā
7 viḷakku oṉṟinukku vaichcha [chā*] vā-mūvāp-pēr-āḍu a-
8 mbadu ivv-aImbadil irupattaiñju āḍu koṇḍa paḍai-
9 ttalaivaṇ Tirumāl Chāttaṇ niśadippaḍi kaḍāra
10 ttu chūla-uḻakkiñal = aṭṭakkaḍava ney āḻakku
11 ivaṇukkup-puṇaip= paḍaittalaivaṇ Kuṟuṅ
12 kuḍi Kummaṇavīraṇ

Translation

Lines 1-2 Be it well. In the year opposite to the fifteenth (regnal) year of Vīrapaṇḍiya who took the head of Chōḻaṇ

Lines 3-7 Fifty undying and unaging sheep (were) donated (by) Āttiraiyaṇ Mayūravāhaṇañ-Chēndan of Kummaṇamaṅgalam, a *brahmadēyam* in Kīḻ-Vēmba-nāḍu for lighting a perpetual lamp (both) in day and night.

Lines 8-10 One *āḻākku* of clarified butter should be contributed daily as measured by Chūla-uḻakku of kaḍāram (vessel) (by) Tirumāl Chāttaṇ, a commander (paḍait-talaivaṇ) (who has) taken over twentyfive sheep out of these fifty sheep.[1]

Lines 11-12 Kummaṇavīraṇ of Kuṟuṅguḍi, a commander (will be) surety for this man (i.e. Chāttaṇ)

109-B Tirunēlvēli Inscription of Vīrapāṇḍya

Provenance : Nallaiyappar Temple, south shrine, west wall
Reference : *SII*, V, No. 454
Language : Tamil
Script : Vaṭṭeḻuttu
Date : Regnal year 15 + 1 : 953–54 A.D.

Text

1 स्वस्ति श्री Chōḻaṇ-ṟalai-koṇḍa Kō Vīrapāṇḍiy-ark-
2 ku yāṇḍu padi [ṇ*] añjām-āṇḍiṇ=edir-āṇḍu Tirunelvē-
3 li uḍaiya Perunāṇaḍigaḷukku ivvūr Veḷḷāḷaṇ

1 There are two more inscriptions in the same place. (*SII*, V, Nos. 453 and 455) dated respectively in the 15th + 1 and 4 + 2 regnal years. The first stops with the mention of Tirunelvēli. The second seems to record an endowment by Māṇikkam-Paṭṭālakaṇ of Iḍaikkarai in Mūṅguḍi-nāḍu for the merit of his mother Eṭṭi-Nili.

1 Note that nothing is mentioned about the remainder of twentyfive sheep.

4 Chōlai Chēḍi Oṛṛi chandirāditta val iravum
pagalum eri -
5 vad-āga vaichcha tiru-nondā-viḷakku oṉṟu
ney āḻākku
6 idaṇukku aḍutta chāvā-mūva pēr-āḍu
irupattaiñju
7 ivv-āḍu koṇḍa paḍaittalaivaṉ Chēn-
damaṅgalavaṉ ivaṇu-
8 kku puṇai Pūmi Tuṇaiyākki

Translation

(Lines 1-2) Be it well. In the year opposite to the fifteenth (regnal) year of King Virapāṇḍiya who took the head of Chōḷaṉ

(Lines 2-5) One perpetual lamp (was) endowed for lighting both in day and in night till the Moon and Sun last for Perumāṇaḍigaḷ of Tirunelvēli (by) Chōlai Cheḍi Oṛṛi, a *veḷḷāḷa* of this place.

(Lines 5-6) (Required) ghee of the *aḷākku*, Twenty-five unaging and undying sheep (were) made over for this (ghee)

(Lines 7-8) Chēndamaṅgalavaṉ, a commandant took over these sheep. Tūmi Tuṇaiyākki was the surety for this.

Chart of Vaṭṭeḻuttu Script

The origin of the script used exclusively for Tamil language can be traced to the Arachchalūr (near Kāṅgayam) Inscription of about 250 A. D. It branched off from the contemporary Tamiḻi inscriptions found in the caves and caverns of southern Tamil Nadu. A few specimen letters indicating only the sequence or stage are given below to explain the evolution of the script

																		Remarks
Basic forms	a	u	eē	ai	o	k	ṅ	ch	ñ	ṇ	t	n	m	y	v	ṟ	ṉ	This script was called Tamiḻi in contemporary Jain and Buddhist literature
c. 250 A.D. before c.																		
																		These forms are available in the hero-stone inscriptions in the north western parts of Tamil Nadu. No inscription is traceable in the Pandya area during this period, except Pulānkuṟichchi record of the Kalabhras and the Piḻḻaiyārpaṭṭi record
674 A.D.																		Vaigi river bed inscription is the earliest showing these forms
1000 A.D.																		

This script was displaced by the regular Tamil script from about the 11th century when Chōḷas began to rule over Pāṇḍya area (southern districts of Tamil Nadu)

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This index includes all words in the texts of inscriptions. It also includes the names of places of find or deposit of the inscriptions of the volume, printed in italics. Every item is followed by a unit of two numerals marked off by a semi-colon. The first numeral stands for the number of the inscription and the second and the following numbers stand for the number of the lines of the text where the word occurs.

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